

Calvinist Contact

A Reformed Weekly

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Disruption of earth's sea coasts everybody's problem

Marian Van Til

PARIS — It has taken many years for the need for careful management of the earth's coastal zones to become accepted as necessary and important. That awareness has finally developed but it's still "often not [being] followed by adequate action," says Henk Postma in a March 1991 UNESCO report. (UNESCO is the United Nations Educational, Scientific and Cultural Organization.) Postma is a former director of the Netherlands Institute for Sea Research and currently chairperson of both UNESCO's Scientific Commission on Ocean Research (SCOR) and the International Association of Biological Oceanography (IABO).

The coastal zones consist of — or rather, *used to* consist of — pristine rocky coasts, beaches, river mouths, fjords, estuaries, lagoons, barrier islands, intertidal flats and wetlands

characterized by myriad life forms including those originating in coral reefs, sea grass, kelp beds and mangroves.

But those zones, "home to more than half the world's population, are undergoing far-reaching changes that will profoundly affect the lives of all who live there," asserts Postma. And not just those who live there, but the rest of us as well: it's too late for anyone to ignore ecological devastation on one part of Earth just because he or she doesn't live next door to the problem.

Postma points out that humankind's relationship with earth's coastal zones "goes back a long way." Initially such areas provided food and security (still the case in the tropics). More recently these areas became the focal point for industrial and commercial development and at present are also "a place for

See COASTAL—p. 2.



Photo: Le Collen

Coastal lagoon along the shoreline of Aquitaine, France. Despite their often pristine look, Earth's coastal regions are in trouble; their ecologies may have already been irreparably damaged.

Canadian coverage of South Africa lacks substance

Robert VanderVennen

VANCOUVER, B.C., — The Vancouver-based National Media Archive of the Fraser Institute recently used news about South Africa over a one-year period to test how Canadian television news covers foreign affairs.

Recently Thami Mazwai, assistant editor of *The Sowetan*, said at a meeting in Regina, Saskatchewan, that foreign media are too interested in the "bang, bang" type of reporting, concentrating more on the confrontation and ignoring the equality of life."

Lydia Miljan, who conducted the study for the Archive, concluded that Canada is one of the countries guilty of unsubstantial foreign affairs coverage.

The study, which used CBC and CTV broadcasts from the 12 months beginning July 1, 1989, concludes that coverage of South Africa and the apartheid issue emphasized events and action over substantive issues. The study found that:

- One-fifth of all South African coverage was on conflicts and protests, emphasizing black attempts to end apartheid.
- Only five to eight per cent of the coverage on conflict examined black-on-black violence, even though over 500 blacks had been killed by other blacks.
- One-fifth of the coverage was meetings and talks.
- Only 16-19 per cent dealt with substantive coverage, like descriptions of apartheid legislation, living conditions and statistics.
- Solutions to problems were mentioned in 12 per cent of the coverage.
- Economic sanctions were discussed in less than three per cent of the coverage.
- During the 12 months, almost three-fourths of the coverage of leaders was focused exclusively on Nelson Mandela.
- Of the 9,068 CBC and 3,572 CTV pictures shown, 56 per cent were of individuals speaking in front of the camera.
- CBC provided 29 per cent of the pictures as street scenes, daily life and domestic activities. About 20 per cent were pictures of demonstrations, violence and police control.
- CTV emphasized pictures of violence more than CBC.
- About one-fifth of the pictures were of leaders, including speeches and meetings.
- 60 per cent of CBC and 80 per cent of CTV statements originated with reporters or anchors, or paraphrased other individuals. A large percentage of other coverage came from African National Congress representatives, which comprised about 80 per cent of all coverage from anti-apartheid groups.

Toronto Anglican clergy and staff accountable under new sexual abuse policy

Alison de Groot

TORONTO, Ont., — The Anglican Diocese of Toronto has become the first part of the Canadian church to formally adopt a victim-centred sexual abuse policy.

"The issue of abuse was being raised in many other areas of the community," says Rev. Tim Foley of the Toronto diocese. "And we were sensitized by what was going on in the church in other areas. We needed moral and pastoral leadership on what Christians should do."

It took one year for an 11-member task force appointed by Bishop of Toronto Rev. Terence Finlay to draft the document. During that time the group considered the issue of sexual abuse of children and adults from theological, medical, legal and psycho-

logical perspectives.

Clergy and other church staff are to be held accountable for their actions, which must reflect an ethic that "entails equal respect for children, women and men as persons made in God's image and for everyone's right to sexual and bodily integrity," says the new policy.

'Violation of faithfulness to Christ'

The policy goes on to say that "for any Christian to betray trust by the grave ethical transgression of sexually abusing another, whether child or adult, is to deny Christian identity. Such a betrayal cannot be other than a gross injury to the one abused and a violation of faithfulness to Christ."

Guidelines make clear the responsibility of church officials to immediately report any complaints regarding the

See ANGLICAN—p. 2.

Thinkbit:

If you think one person cannot make a difference in the world, consider what one cigar can do in a crowded restaurant.

M2/W2 "Reaching Out," Spring 1991

In this issue:

Jan de Bree offers another instructive short story about Pastor Fred. p. 10
John Bolt concludes his analysis begun last week about Canadian churches and the Gulf War pp. 11 & 13



Photo: Call them Canadians

The Toronto Diocese's new sexual abuse policy is likely a forerunner of a national policy for the Anglican Church of Canada.

News

Anglican diocese will provide resources to victims of abuse

...continued from page 1. suspected abuse of children to the Children's Aid Society (CAS), which is the law in Canada. During an investigation by the CAS or police, the church will offer full disclosure of information.

This guideline brings into question the disclosure of information obtained during a confession. New legislation in place appears to override the seal on confessions in the case of child abuse. However, Foley says the diocese has consulted legal opinions who feel that the

Canadian Charter of Rights would outweigh the legislation.

"Something in Canadian jurisprudence has meant this law has never been tested, and I think it won't be," says Foley.

Ultimately, confessional information in cases of child abuse remains the discretion of the individual priests involved and their own consciences.

"It's not an easy issue, people are strong on both sides," adds Foley.

Providing help

Two features of the new

policy are the creation of a specially trained "diocesan sexual abuse resource person," and a crisis response team which will include a layperson or priest skilled in "facilitation and conflict mediation." The team will work with members of a parish where clergy or lay staff have been accused of sexual abuse.

The policy also includes a call for the church to develop "a program of preventive education...for children, youth, adults, clergy and layworkers."

A pastoral care section

includes provision for assisting in obtaining therapeutic treatment for both the victim and offender. In addition, the document states that "care should be offered to the family of the offender."

Clear guidelines

In announcing the adoption of the sexual abuse policy, Bishop Finlay has sent out a letter to clergy and lay staff inviting them to local meetings at which they may ask questions and offer comments.

"With the adoption of this policy," Bishop Finlay says,

"we now have in place clear guidelines for all of us in dealing with this sensitive area."

The actions of the Diocese of Toronto are part of the development of a sexual abuse policy for the whole Anglican Church of Canada. The Toronto policy will now be offered to the national House of Bishops, likely this year, for its consideration; it will then be considered by the church's general synod in 1992.

Coastal areas endangered

...continued from page 1. leisure and conservation," explains Postma.

The habitats of specific species are being destroyed. The constant dumping of human wastes, garbage and chemicals is "leading to declining biological diversity or productivity and abandonment of coastal land."

"Topographic changes caused by land reclamation, urban development, harbour construction, sand exploitation and acceleration of sea level rise are also contributing to the damage," Postma says.

Destructive cycle

While such areas have always been fished, too, modern fishing techniques and "an influx of unskilled people seeking work" in certain areas (Chile, for example) has led to overfishing and near extinction of certain types of marine life. The result is not only disastrous for the environment but also results in the loss of millions of dollars in export revenues and lost livelihood for a great number of people, Postma notes.

In the midst of the "competing interests" of developers, ecologists, engineers, geologists, land-owners, economists and tourists, is that protection happening? It's happening, he asserts, but more people need to take it seriously.

UNESCO and the UN Food and Agriculture Organization (FAO) have been working since the 1960s to help countries develop coastal management programs. They were joined in the '70s by the United Nations Environment Program (UNEP).

UNESCO is taking a "multipronged" approach to the problem and is concentrating activities "in areas where knowledge is particularly deficient, such as the tropics," explains Postma. UNESCO's Man and Biosphere program concentrates part of its efforts on earth's coastal regions and stresses the need for conservation. The Intergovernmental Oceanographic Commission has examined "problems of exchange

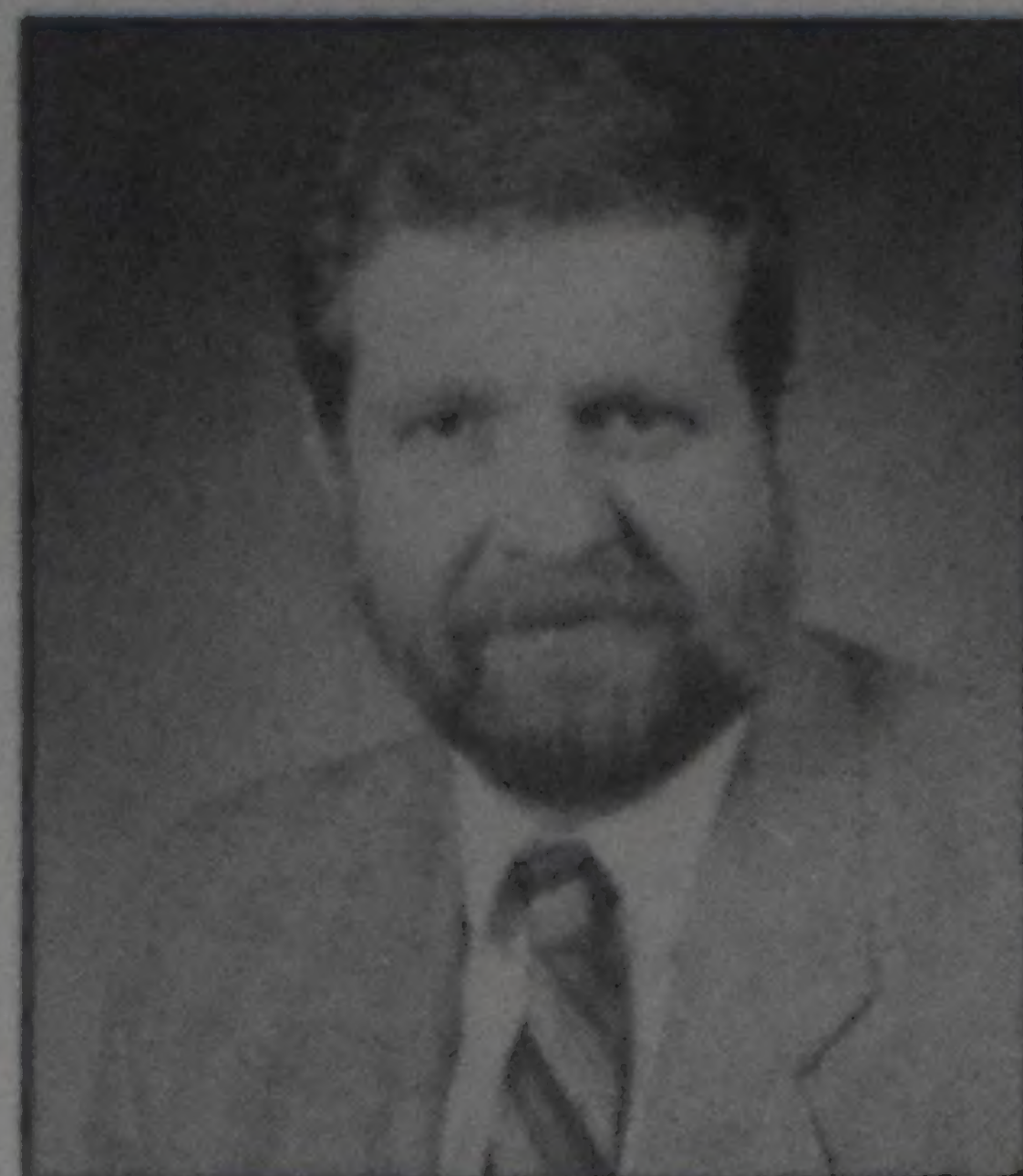
between coastal and shelf waters and the blue ocean, as well as dealing with marine pollution," notes Postma.

One very strategic scientific program is COMAR — the Coastal Marine project. The project is officially 10 years old but its activities were going on informally long before 1981. It is working to increase our scientific understanding of coastal waters so that such knowledge can be transferred to participating countries so they can better manage and sustain development of their coastal areas.

COMAR relies on close cooperation with the entire marine scientific community around the world, Postma notes. He explains: "Experts from countries with both advanced and limited coastal research capacities [have] participated in this work, resulting in the formation of a group of people devoted to global development of coastal science and management which serves as the COMAR consultative panel."

COMAR will be holding a conference at UNESCO's Paris headquarters next month (May 21-25) at which COMAR's experts involved in various regional projects will be brought together for the first time with other key marine specialists from around the world. Then the 60 gathered marine scientists will concentrate on such topics as: human influence and population changes of the coastal zone; global change and the coastal zone; coastal zone research; human society in the coastal zone. A special session will focus on COMAR's programs in specific areas of the world, including Asia, Latin America, the Mediterranean, the Red Sea and Persian Gulf.

"The pressures on coastal zones have increased enormously," concludes Postma. "In many parts of the world, the equilibrium between human activities and the environment has been profoundly altered. 'Is a new and beneficial equilibrium possible' is the question marine scientists are now trying to answer."



Family Business



Jake Kuiken

An angry father and a hidden agenda!

A few months ago I received a bulletin from a well-known Christian Reformed Church in southern Alberta. More than most, this particular church has an interest in keeping intact its undoubted commitment to doctrinal purity and historical orthodoxy. Its weekly bulletin is, therefore, a regular treasure chest of opinion in pursuit of perfection. This issue was no exception and provided the congregation with the minister's editorial comments about some of their denomination's "quota-supported" organizations. About the Synodical Committee on Disability Concerns (CDC) the following was noted: *An agency in Grand Rapids which tries to oversee all regional agencies like Rehoboth, etc., for the handicapped — really unnecessary bureaucracy.*

For some time I debated whether or not to write this column because the comment has both a public and personal dimension. On the public side, I'm a member of the Synodical Committee on Disability Concerns. Therefore, it comes as no big surprise that "when you play in the kitchen, there's bound to be some heat." Besides, the factual error about "overseeing Rehoboth and the like" wasn't sufficient cause for concern after the author was made aware of his obvious mistake.

However, the words "really unnecessary bureaucracy" touch a more personal dimension. For a moment it left me angry — my daughter has a significant and life-long disability and is a beneficiary of the work of this committee. Like many others with disabilities, she makes use of a variety of adaptive devices and at times requires support in ways most of us able-bodied people don't easily realize.

'Bureaucracy' of two

The CDC is an expression of Christian Reformed Church members' agreement as a denomination to support each other and work together on matters of mutual concern. In its short history this committee has been an effective agent in helping congregations increase their understanding of the special needs of all kinds of people. Until recently a two-person "bureaucracy," this agency attempts to cover the entire denomination with its services, including personal consultation,

information sharing, advising churches, preaching, publication of a newsletter, speaking engagements, special bulletin covers, etc.

For funding these activities the CDC relies on a combination of voluntary and quota support. In this case, largely by history and implication, the comments in the bulletin suggested that members of this congregation need not contribute financially to those quota causes deemed to be "unnecessary." In effect, it's a recommendation to break an agreement unilaterally!

My debate with myself was therefore whether this column would be an exercise at "playing in the kitchen" or an expression of the anger I felt as a father whose daughter's legitimate expectations and rights were being undermined. On further reflection, however, I realized that the comment revealed both a lack of awareness on the part of the author and the extent to which some are prepared to go to achieve their own agenda.

Cavalier attitude

I rather suspect that this and other similar comments were largely driven by a particular narrow-minded ideological perspective about a variety of controversial issues in the Christian Reformed Church. The comments were designed to help force a sought-after outcome of decisions yet to be made. As such, the apparent cavalier disregard for the impact of the declaration undermines the credibility of the cause as well as its author.

Defense of orthodoxy may be important and necessary at times. However, it is care-less at best to suggest that genuine efforts by the body of Christ to reach out and serve persons with disabilities is "really unnecessary bureaucracy." But when, like "gerrymandering," it is uniquely designed to be self-serving, it's on par with a demand for ransom, in this case holding the handicapped as hostage.

Such statements should not be made and can not go unchallenged!

Jake Kuiken is a registered social worker who lives and works in Calgary.

Social issues

Pressreview

Carl D. Tuyl



Wilhelmus Maria's favours were, so it appears, for sale at \$20,000 a pop. Amazing for a man who owned a fortune. The book of Proverbs mentions three things that are never satisfied: the grave, the barren womb and dry land. Had the writer known Wilhelmus Maria, he could have added him to the list. Anyway, the upshot of it all is that we have our own woman in high office — Deputy premier Madame Rita Johnston was sworn in as Premier of British Columbia. A first! Already she has spoken of a more compassionate government. It is not good for men to be alone in the governance of whatever institution.

Where's the beef? Fifty pounds of it hanging in the National Gallery in Ottawa, dress-like around a sewing stand. The exhibit has a message which countless artsy people are trying to interpret. Montreal, too, got a way-out art exhibition in the form of six chairs displayed at some park. The people are, however, forbidden to sit on the chairs. One does not sit on or in art after all. Citizens are now bringing their own contributions to the show by enriching it with broken-down lawnchairs and a dilapidated sofa. Beauty remains in the eye of the beholder, and some eyes see beauty all over the place.

Ever heard of T.S. Elliot's *Wasteland*? Toronto the Not-So-Good anymore (teen-agers walk around there with firearms) is becoming one. The city has been told by the provincial government not to ship its trash to other localities but to find a place for it within its own borders. Sceptics have suggested Queens Park as a suitable landfill site. No wonder a majority of Canadians, according to a recent poll, would like to live in Vancouver.

Mayors of border cities are concerned about cross-border shopping. Canadians, frugal people that they are, are apt to drive a couple of hundred miles to buy a pack of cigarettes, curling irons for Aunt Theresa and hockey sticks for Johnnie at cheaper prices in the U.S. Of course, when it comes to drawing unemployment insurance, free medical care and other subsidies, the same

people know how to find the right addresses here in the True North. It ain't fair; but then again the tax on our gasoline and the old six-packs ain't all that fair, either. We're an under-populated, over-taxed people and we will travel to the U.S. oases of cheap toothpaste, videos and talcum powder. We are a bargain hunting bunch.

The controversy around the Citizen's Circus continues. Commissioners still refuse to tell us how much their traveling show is costing. It will, so I predict, cost a lot more than anyone expected, and do a lot less than anyone anticipates. The country's constitutional efforts resemble a flea market with 1,200 tables of junk that nobody wants to buy.

Bloc Quebec leader Lucien Bouchard, cabinet deserter and anti-Canada member of the Canadian House of Commons, dreams of fixing the currency of an independent Quebec to the American dollar. Some economists suggest that it might be more rational to align Quebec's independent currency to the Russian ruble, which all of a sudden lost about 300 per cent of its buying power in the lost workers paradise.

Rev. Siebert VanHouten, who closely follows scientific developments, handed me a release from the Associated Press which reported that a study funded by the perfume industry and performed by the American Association for the Advancement of Science says that people concentrate better on the job when given occasional whiffs of peppermint air. This is, of course, something that has been known for ages already in Christian Reformed circles where people take a peppermint during church services. We always thought it was for their own enjoyment, but now it appears that the habit is meant to motivate the preacher to greater efforts. Bring on the peppermint whiffs!

Some economists argue that the GST was necessary because the manufacturing base of our country is diminishing steadily with jobs and production moving to the U.S. and Mexico, where labour is more docile and certainly a lot

cheaper.

Take it from me, New Brunswick's Liberal Premier Frank McKenna is a man to watch. He pulled another fiscal rabbit out of the political hat by submitting a budget without major tax increases, no significant lay-offs in public service, and yet predicts a million dollars at the end of the year. We need people like that in Ottawa. Liberal Leader Jean Chretien is, however, back at his desk, and in his absence deputy leader Sheila Copps did not do too badly.

The Saskatchewan farmer who keeps bothering singer Anne Murray with declarations of his undying love will get a psychiatric evaluation to see whether he is fit to stand trial. I know people who are so infatuated with themselves that they are not fit to be taken seriously and they're not all outside of ecclesiastical boundaries, either.

April Fool's Day came and went. My senior grandson put sugar in the saltshaker and vice versa. My wife called me at 2 a.m. (when I didn't know the difference between the floor and the ceiling) to go to work; the doctor told me that I lost too much weight; my computer played tricks on me, and an elder told me that there had been an extra quota levy of \$500 for retired ministers. I got through the day all right, a big nervous, half my nails bitten off, skipping 10 per cent of my heart beats, but otherwise fine, thank you.

President Bush's New World Order is still in a difficult birth process. Political situations are getting more and more confused. The Gorbachev/Yeltsin heavy-weight bout continues, the Iraqi Kurds are fleeing to the mountains like birds caught in an untimely migration, Yugoslavia is falling apart, the Soviet Union is like a car running on half of its cylinders, without wheels, and the Middle East remains a dangerously volatile region. Arms dealers are offering spring sales as if their products were bulbs for the garden, and Albanians are rioting in the streets against Communist rule, while in South America the rich are getting richer and the poor are getting not only more children, but also hungrier. The New World Order will probably not come from Washington, but only when the other New Heaven and New Earth shall be established with power and might.

Romania, where food is as scarce as hundred dollar bills in the church's collection plates, has followed South Korea and gone into the baby business. The country has little more to export and has now

turned to marketing its unwanted, often orphaned children.

Mexican president Carlos Salinas de Gortari — if I ever wanted to change my name I would take something like that — who has been called the Mikhail Gorbachev of Latin America for his sweeping economic reforms, will visit our country to drum up some enthusiasm for the formation of the U.S./Canada/Mexico trade bloc. He will not be able to address the House of Commons, which will be in recess, but he will try to win over labour and NDP leaders. He will need a lot of persuasive powers. More and more jobs are heading in the direction of the Mexican border area where labour is cheaper than day-old bread at the Salvation Army.

Coal miners in the Soviet workers paradise went on strike. They negotiated directly with Gorbachev who promised to double their wages if they went back to work. Which they did. Gullible people!

The U.S. dollar, with the Canadian one clinging to its coat-tails, went on an elevator ride in Europe. My wife and I were there last week, and we saw the Canadian dollar rise from Fl. 1.43 to Fl. 1.63 in a matter of days. I was in the Netherlands to attend the reunion of the 3rd Battalion of the Princess Irene Regiment. It was a moving experience. My platoon, what is left of it anyway, was present and accounted for, but I did notice that the stories of our accomplishments grew bigger and bigger as the day went on.

For those interested, I report

here that the Princess Irene regimental reunion will take place on August 27 with a parade before Prince Bernhard who has just been given permission to wear a military uniform again. His Royal Highness, as you might remember, had made a VanderZalm-like mistake in the past. But bygones are bygones now and the veterans of the Princess Irene Regiment will be the ones to restore the Prince to military honour. The guys of my platoon offered to push me in a wheelchair at the parade. I have to think about that. I think I'd rather be parade marshal in a Cadillac convertible.

Carl Tuyl is a chaplaincy co-ordinator in Canada and lives in Kingston, Ont.

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Will there be faith after people stop going to church?

Lethbridge sociology professor Reginald Bibby has conducted another religious survey in Canada, only to find that church attendance has dropped again. According to published results of the survey, weekly church attendance has dropped another few percentage points. In 1990 it was 27 per cent. This year it is 20 per cent. In 1955 the figure for Canada was 58 per cent.

Bibby attributes much of the decline to a loss of confidence in church leadership. We all know what he is talking about. We immediately think of the televangelist scandals in the United States and the sexual abuse scandals involving priests in boarding schools and churches throughout Canada. Those revelations have done incalculable harm to the image of organized religion. Yet I cannot help wondering if they played all that large a role in cooling down the desire of Canadians to attend church on a regular basis. They certainly don't explain the 35 years of decline in church attendance since 1955.

Western decline

Whatever loss of confidence there is seems to be accompanied by a tremendous shift in our culture and in the lifestyle of our society. There is a spirit at work in Western society which is changing the social landscape. One could speak of the impact of the information and entertainment industry. One could mention the growth of consumerism and internationalism. Then there is the constant threat of ecological disasters and a lack of confidence in the world's economic systems.

One could also say that the idols of our times are failing us — the idols of scientism, technicism, corporatism, economism and consumerism. There has been a loss of private and public morality and ethics, a loss of confidence in authority in general; there is a tendency to relativize truth and to focus on the immediate. Eastern thinking is making its inroads in the form of the New Age movement and universalism. All of these things are floating around and changing the way things are done in marriage, in the home, the workplace, in schools and churches. They are affecting the way the next generation views the world and themselves.

To the extent that this shift is a corrective to former imbalances or misdirections, it can be welcomed. It brings new challenges and opens new vistas. At all times in the history of the world Christians have been able to confess that this world belongs to God and that the will not lose interest in what he has made. But we should not draw false comfort from that assurance. The command of Christ to stay alert, to watch and pray, is of utmost importance, especially at critical times of change.

Will there be faith?

We must remember when hearing about Bibby's survey results that this is a church attendance survey. It is not a survey of faith.

When Jesus told the parable of the persistent widow, he ended it by asking a question: "However, when the Son of Man comes, will he find faith on earth?" That is a question that has puzzled many Christians throughout the centuries. It is not a straightforward question; at least, it is not one he expected his disciples to answer, because they did not know the answer. Nor is it a rhetorical question, as if the answer is implied.

Many believers have thought of it as a prophetic question, a question that foreshadows a time of great unbelief. It was posed in the context of the parable that teaches that in order to get justice from God, Christians must continue to pray and not give up (Luke 18:1). And that parable was taught in the context of the question of when the Kingdom of God would come (Luke 17:20) and when the Son of Man would return (Luke 17:24, 30). In other words, in light of the long time it will take for him to return,

Jesus wonders if people will keep on praying. "When the Son of Man comes, will he find faith on the earth?"

I am not so sure that Jesus meant it to be a prophetic question, though throughout the ages people have had occasion to say that their times were proof that it was prophetic. I don't think that even Jesus knew the answer. But one thing I do know, it serves as a warning. It's a very useful question to keep before us at all times, also at a time when attendance is declining in many churches.

No connection?

Some people say that the decline in church attendance has nothing to do with a decline in spirituality and faith. One does not have to go to church to believe. True, but it's hard to imagine that these people staying home from church in droves are all on their knees praying persistently as the widow did in Jesus' parable. In fact, I am bold enough to think that people who voluntarily stop coming to church or to weekly gatherings of the faithful are on vacation or have thrown in the towel as far as their discipleship or faith in Jesus Christ is concerned. You cannot be linked to Jesus, the Head, and not have a desire to meet with the Body.

Some say the survey records the beginning of the end of institutionalized religion. Friedrich Nietzsche thought that the time before the Reformation had marked such a beginning; and then that miserable Martin Luther came along and breathed new life into both the churches of the Reformation and the Roman church. So Nietzsche himself spread the word that God is dead. One radio pundit, commenting on the Bibby survey, remarked that although the church offers eternal life, it is not assured of eternal life for itself.

No reason for pessimism

I have no doubt that we live in a critical time. Some of the young adults who I met in my travels through Canada a few months ago suggested that they felt their church was at a crossroad. I think they were right. I do believe that this is a time of great change for organized religion in the West as a whole. It may be the beginning of the end of denominationalism, or the end of centralized religion. It may mean the end of clericalism or of nominal membership in mainline churches. The emerging church will, no doubt, be a slimmed-down version of the church that confidently "steered" our culture for several centuries.

But I do not think that our times mark the beginning of the end of organized religion. I do not believe that the church will some day become an amorphous blob without structure, organization or training. It is only the beginning of the end of the organized church as we know it.

In the meantime, we do have the prescription for whatever it is that ails the church. We must pray persistently for "justice for [God's] chosen ones, who cry out to him day and night," and we must continue to seek first the Kingdom of God, which is within us, says Jesus. We must continue to choose between masters: between God and between the idols that seek to destroy us. *And we must continue to discipline ourselves in meeting together with other believers for encouragement and for praise.*

If we do that, we will have answered the question of whether there will be faith left when the Son of Man comes, at least for our times. I don't see any reason to be pessimistic about church life in Canada. I see hope in the renewal of lives and church fellowships around me. I see hope in the growth of churches in other parts of the world. I taste victory in the testimony of the women on Easter Sunday that Christ has truly risen and in Jesus' promise at his Ascension that he will be with us to the very end of the age.

BW

Letters (letters continued on page 6.)

Not enough evidence

I am happy that Al Wolters considers "the whole issue of headship" to be a "red herring" when applied to the ecclesiastical offices. So far — very good. But I am less happy when he states that according to 1 Tim. 2:12 "the office of 'teacher' in the public worship service was explicitly reserved for men." I find that this text offers very meagre evidence (over against scores of texts that point in the opposite direction) to exclude women from teaching or preaching in the church.

Rem Kooistra
Waterloo, Ont.

A cartoonist's point of phew

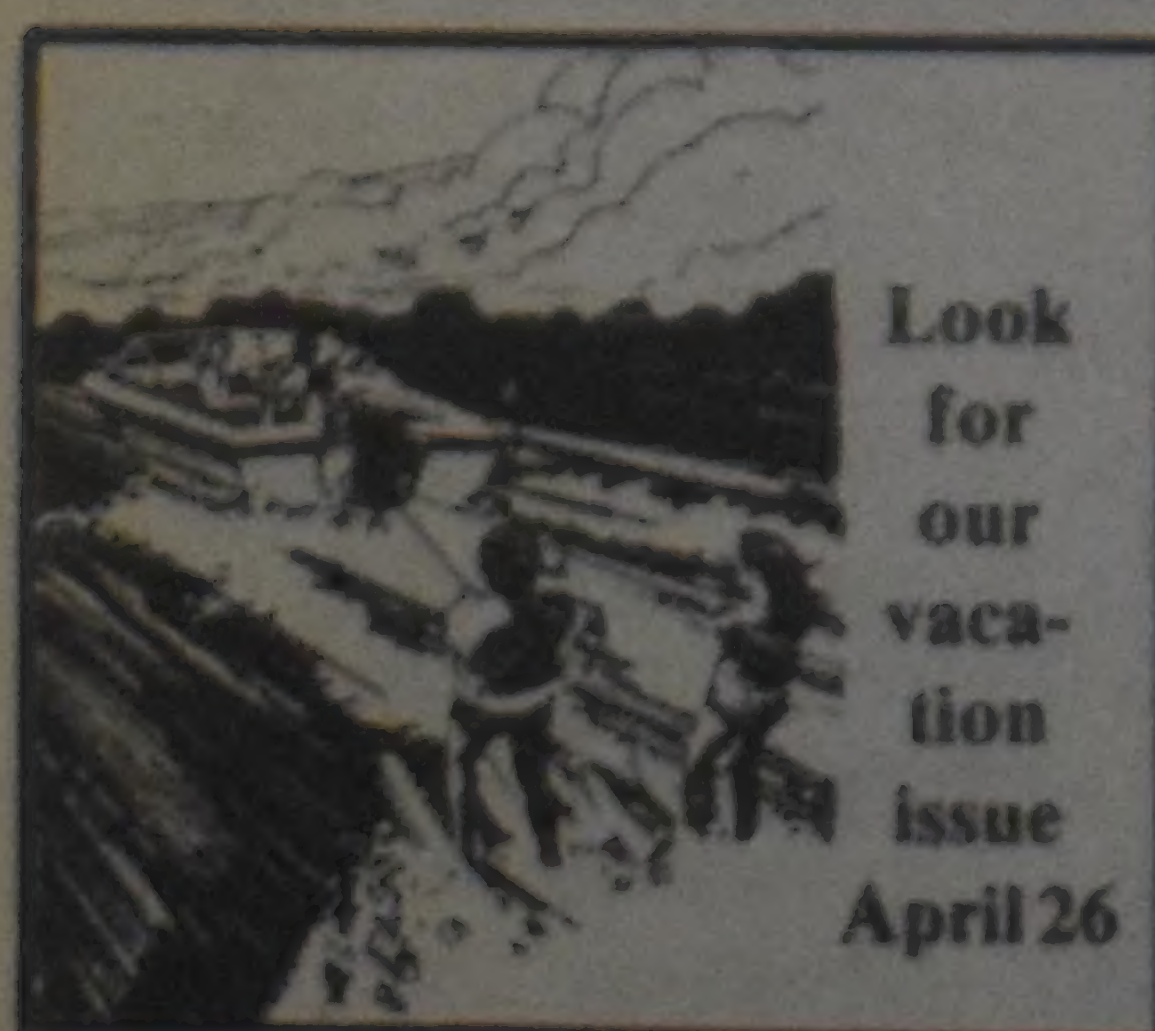
It was recently brought to my attention that several of your readers have taken offence at my comic strip, BEYOND BELIEF. I am responding in the hopes that through understanding my views and motivation your readers will, if not appreciate, at least tolerate my efforts.

To some, a religious cartoon is a contradiction; a funny article or cartoon has no place in a religious magazine. If humour were synonymous with ridicule, I would agree. Many ministers include humorous anecdotes in their sermons as colourful tags or handles we can use to remember the point. And some of the points are painful, especially when they point out inconsistencies in our own lives. Humour can help soften the blow.

I'm not ridiculing Christianity or Christians. I'm trying to make us laugh at our faults, foibles, hypocrisies and — after the laughing stops — to change them. There have been a few cartoons which had no deep point or message. I simply illustrated something funny which did or could happen in a church setting. Some of these cartoons, which seemed to me the most innocent, have brought the most criticism.

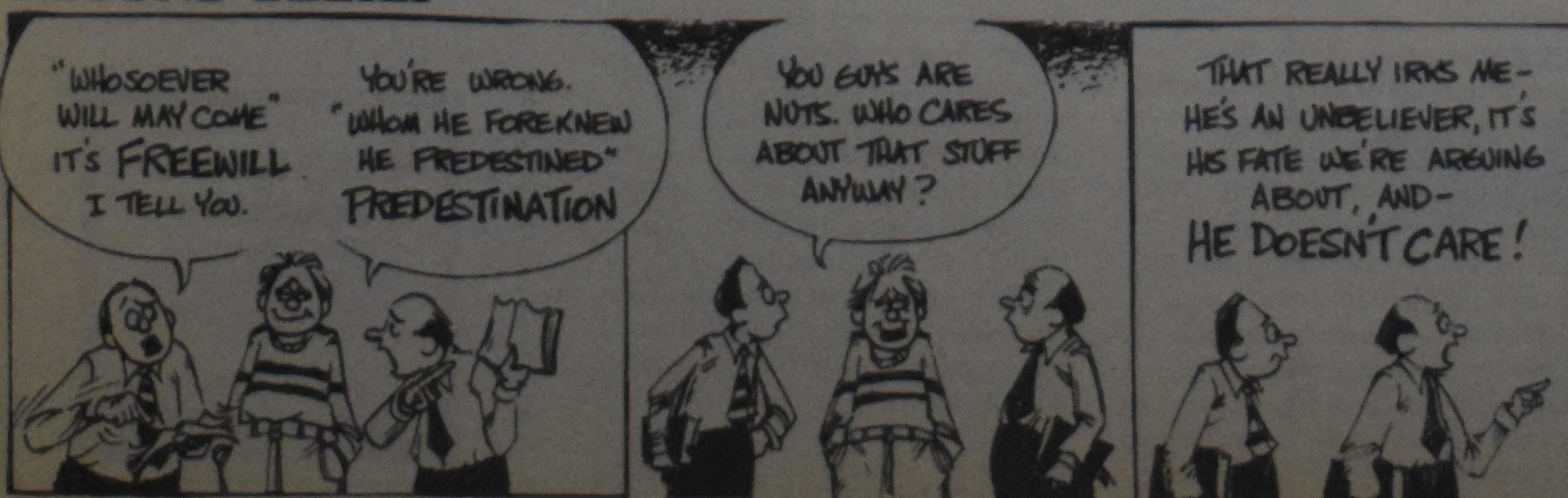
I'm truly sorry if my comic strip has offended some readers. I believe it is good to laugh. But when I've been in poor taste or insensitive to a certain group, I've been wrong, however unwittingly, and I ask their forgiveness.

Roger Judd
Upland, Indiana



Look for our vacation issue April 26

BEYOND BELIEF



How straightforward is the text?

Dr. Wolters refers to Eph. 5:22 as a "straightforward text" (Calvinist Contact March 22, 1991). So straightforward that he goes on to devote most of the column to his astonishment at the "to-do" in the Church about this text. Whether or not the text is straightforward, I share his astonishment at the extent of the "to-do."

I am, however, even more astonished at Dr. Wolters' bald suggestion that the meaning of 1 Tim. 2:12 is that forever and in all places and circumstances the office of teacher in the public worship service is "explicitly reserved for men." Dr. Wolters declares that he "has yet to see a plausible exegesis of 1 Tim. 2:12 which makes it clear why it should not be accepted as normative apostolic teaching for today" and he concludes that there is a "gender restriction in our society on the office of teacher in public worship." Now I find that astonishing.

1 Tim. 2:12 states: "I do not permit a woman to teach or have authority over a man. She must be silent." This verse follows some other likes and dislikes of Paul, including such gems as: "I also want women to dress modestly, with decency and propriety not with braided hair, or gold, or pearls, or expensive clothes..." (1 Tim. 2:9). Would Dr. Wolters suggest that these texts also are perfectly straightforward? Are there no qualifications of time, place and circumstance with respect to any of these Pauline no-nos?

I understand Paul had legal training.

I find it astonishing that he would use the words: "I do not permit a woman to teach..." if what he really meant to say was "God forbids that at any time in any place women should ever teach or have authority over men. They must in fact, notwithstanding circumstances (including talents and gifts) remain forever silent — it is not I who say this, but God."

I also find it astonishing that Dr. Wolters should be so certain in his restrictive exegesis of this text that would, at least to myself as a layman, be open to all sorts of interpretation. The whole meaning of 1 Tim. 2:12 for instance changes if I were to read the text by putting the emphasis on the word "I."

Amusing debate

It is also clear that there are other professors of theology and religion in the Christian Reformed denomination who appear not to share Dr. Wolters' exegesis. In *The Banner* (March 25, 1991), Dr. John Bratt, Professor Emeritus of Religion and Theology, writes the following:

Christ allocates specific functions to the offices of his church. These functions result in three kinds of servants:

1. Those whose primary function is proclaiming the word and spreading the gospel. In line with the prophecy of Joel (2:28) — when the Spirit is poured out, "your sons and your daughters will prophesy" — and Jesus' command to be his witnesses (Acts 1:8), and in view of the need for the gospel all over the world, both men and women would be

eligible for this office.

In the New Testament, such people are called teaching elders.

I gather from his article that Dr. Bratt would promote a distinction between teaching and ruling elders holding that the office of teaching elder is specifically open to both men and women. Dr. Bratt would still restrict the office of ruling elder to men, although this seems more in the nature of an accommodation than apostolic teaching. I can understand the wisdom of making a concession, but I do not accept the restriction.

It is certainly interesting and somewhat amusing to hear our theologians continue the debate. Personally, I believe the members of the church reach their own decisions on the issue based on their own insight, circumstances and reformed tradition, although all members may never be of one mind on the matter.

In my opinion, it is not a question of theology but of culture, tradition, language and a good deal of ambiguity. I find it difficult if not impossible to believe that if Paul were writing his letters in North America today, he would write "Slaves, obey your masters," or "I do not permit a woman to teach...she must be silent." That's no way to promote the Gospel and no way to proclaim the Good News in our time.

W.G. Posthumus
Toronto, Ont.

Prefers exegesis of acceptance

In the March 22 issue of C.C., Al Wolters takes up the perennial issue of biblical "headship" as articulated in Eph. 5:22, and concludes "that the Bible places gender restrictions on only two offices in human society: that of 'head' in marriage, and 'teacher' in public worship." Wolters concludes with a question that he assumes is rhetorical: "The real issue is this: will we accept the Bible's normative teaching even if it is not strictly egalitarian for every sphere of society?"

If I may answer an insidiously indirect question directly, I must say "No!" A text which proffers itself as exclusionary in any human sphere because of race, gender, sexual

difference, or what have you, cannot be the foundation of my spiritual life. But a text which welcomes everyone, regardless of difference, to a full participation in Christ — and this is my Bible — I can accept as foundational and relevant.

What Wolters fails to see is that it is his reading of the Bible, and not the Bible itself, which he claims is "normative." His closing question insinuates that a "yes" would be the morally and spiritually imperative answer. But many Christians are unwilling to grant Wolters that satisfaction; they prefer an exegesis of acceptance rather than prohibitive warning. Such a preference, it seems to me, is perfectly in line with

Scripture.

Wolters can be assured of one thing: when the Bible is used as a book which restricts access to certain spheres or offices based on gender, many people (especially women) will refuse to accept the Bible as normative, and will look elsewhere for meaning. Wolters' own reading strategies may therefore contribute directly to a rejection of the Bible as normative, if his reading is, as he insists, "correct."

If I may end with my own question: would this not be a tragedy outweighing any supposed benefits in the prolongation of an impertinent controversy?

Peter W. Sinnema
Toronto, Ont.

'Renewed, purified, restored' earth is not a 'new earth'

A friend of mind brought me the March 8 issue of C.C. and wanted me to read the feature essay entitled, "One will be taken and the other left." Rather

than comment on the entire article, which advances the doctrine or viewpoint of a renewed, purified and restored earth as compared to new

heavens and a new earth, after the old has passed away (Matt. 24:35), I'll restrict myself to this only:

Rev. Overduin is playing with words here!

Here are a few more: Those who were "left" after Noah entered into the ark were "taken" (Matt. 24:38). That makes it so that you would not want to be "left" to be "taken."

Some of us might also balk at being "left" in the field or "left" grinding at the mill as not a happy prospect of salvation. Could I suggest to Overduin that he should not be such a literalist?

Martin Vanden Bos
Thunder Bay, Ont.

Letters

Don't make public schools pluralistic

In their letter "Pluralistic Schools not the same as Secular Schools" (C.C. March 8, 1991) Paul Marshall and Aileen Van Ginkel rightly define pluralism as "the view that the people of different religious persuasions should live alongside each other in society without one dominating the other."

Their definition of secularism is flawed, however. Secularism is really the view that the only enlightened and rational religion is centered in the "created" not the Creator. All other religions are out-dated. If the Evangelical Fellowship of Canada (EFC) is "striving to show that genuine pluralism in the school system requires both the establishment of Christian schools (and other faith-based schools)," why would they advocate pluralism in only one school system (the "public" one).

It seems to me that at this late hour to try and force the public system back to its roots in the name of pluralism is like closing the door after the horse has fled. Of course that begs the question if there ever was a horse, or if those in charge would even recognize one or want one!

The Bible says that a house divided will fall. We cannot serve two masters (Matt. 12:25-30). Rather than try to make the government supported system(s?) pluralistic, the EFC could better serve this pluralistic society by advocating strong, efficient, excellent Christian day schools such as the schools of the Ontario Alliance. These schools are supported by dedicated Christians and offer an excellent yardstick by which other schools can measure themselves.

Ralph Vording
Belmont, Ont.

Student's thoughts on creation

The principal of Fraser Valley Christian High in Surrey, B.C., Albert Boerema, sent us the following poem with this accompanying note:

During a recent discussion in Bible class the subject of creation/evolution (*The Fourth Day*) came up.

After some heated yelling back

(After reading Genesis 1 — 11 and parts of *The Fourth Day* by Howard J. Van Till).

Thoughts

It is Thought
And a universe begins to take shape
A star here,
A new world there
And the Thought expands;
An earth is formed
Buds and blossoms show their heads
Lakes and rivers begin to flow
And the Thought grows;
Birds begin to fly
In the sunlight of a new day
Animals walk on the ground
A man is Thought of
And a woman by his side
Day turns to night
Light turns to dark
The earth turns
And the Thought is there;

and forth and some more
thoughtful reading and discussion
one of the students who seemingly
had paid no attention to all these
"exciting" goings-on, handed me
this on a piece of paper. I thought
it would be of interest to your
readers.

Years of Thought pass
It does not stop
Instead it flourishes
Each new day a rebirth
Each new day a thought
New worlds are formed
New life is given
From one Thought
Our world continues to live

The Thought is bursting with new life
And makes itself known still
After years of thinking LIFE
It has not grown tired
Or silent;
It LIVES.

It lives in our hearts
In the new life of a flower
In the cry of a newborn baby
The Thought lives on
Forever

News

Government spending rises to \$10,472 per person

Robert VanderVennen

TORONTO — Federal, provincial and municipal spending is at record levels, with governments spending an average of \$10,472 per person across the country.

A four-year study of taxation has just been completed by the Fraser Institute in Vancouver, published in their new 240-page book *Government Spending Facts*, written by Michael Walker and Isabella Horry.

The largest category of expense is social security payments, which includes pensions and unemployment insurance and welfare at \$2,350 per person. Second largest is the interest paid on national and provincial debts, which costs an average of \$1,907 per person across the land.

There is considerable variation in spending by province, with British

Columbia spending the least (\$9,142 per person), and Nova Scotia the most (\$11,683).

Wealthiest receive most benefits

The largest amount of money is not spent on the poorest but on families whose income is in the range of \$40,000 to \$50,000, the study shows. They receive an average of \$24,271. Families in the income range of \$10,000 to \$15,000 receive an average of \$20,664.

The wealthier receive larger benefits per person in the areas of education, culture and recreation, health, labour, trade and industry, agriculture, and transportation and communication. The poorer receive more benefits in social security and housing. But overall the richest people pay more in taxes than they receive in benefits — unlike the

poor, who receive more than they pay for.

A number of payments, such as police, defence, natural resources and debt are calculated equally for all persons, regardless of their income.

The percentage of spending by level of government has not changed much over recent decades, though municipal spending has decreased from 16 per cent of the total to 11 per cent.

Health care is the third largest category of government spending. On the average across the country \$1,411 per person is spent for health by the three levels of government.

The province of Ontario, which was recently forced to drop criminal charges against many accused because they had to wait too long for trial, spends only 3.9 per cent of its budget for citizens' protection, compared with its spending

of 4.8 per cent in that area in 1970.

The study's authors note that a problem with overhauling the tax and expenditure system lies in the fact that currently the people who receive more in benefits than they pay constitute the political majority. But in 1970, for example, those who paid most of the taxes also made up most of the population.

JUST A MOMENT/HERMAN PRAAMSMA



"Money is round and rolls away"
(Italian Proverb)

It is amazing what a grand collection of sayings there exists about money. Every country and tradition has its own treasury. Here are a few examples:

Money begets money.

Money is often lost for want of money.

The love of money is the root of all evil.

Money is the sinews of war.

Money makes the man.

Money talks.

Money makes the mare to go.

Money which is silent makes straight the crooked.

Money doesn't stink.

Money is, apparently, much on people's minds, even though it has readily been conceded that money alone does not guarantee happiness. There have always been those willing to take a chance on that, however. All the sayings I've quoted above have one thing in common: they all indicate the fatal power of money. It is not surprising that the Bible personifies money and calls it "Mammon." And Mammon is a god — powerful, attractive, finding thousands of worshippers.

There's a little story about a girl on her way to church. Her mom gives her two quarters, one for the collection plate and one for herself. It so happens that the little girl trips and one of the quarters flies out of her hand, rolls into the gutter and goes irretrievably down the drain. She walks over to the grate, looks down sadly and says, "There goes God's quarter...."

Whose is it?

You laugh; I laugh. But it is with a little bit of uneasiness. "The earth is the Lord's and the cattle on a thousand hills..." but the quarters tend to be ours, and we pass that along to our children at a very early age.

How do we practise stewardship, how do we stay on top of that powerful pseudo-god called money? We don't do it as churches by planning to pay our operating deficit this year out of our "quota" money. We can't do it either by letting 30 per cent of the congregation pay 70 per cent of what we owe together. Nor can we stay on top of things by fudging our tax returns in the coming weeks. Or, to give one more example, by sitting back and saying, "Well, that's the last kid out of Christian school; think of the money we'll save!"

Do you still feel comfortable? It's only a partial list. Without trying too hard you can sure say things that'll make me squirm. Money is power, for sure, but all too often a power that tends to corrupt those it touches. It's a subject church elders often don't want to talk about and which makes all your friends uncomfortable.

May we learn to use God's gifts wisely, making friends even of unrighteous Mammon, learning in liberality to be children of a gracious God rather than slaves of a cruel tyrant.

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.

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Cinema/Arts

Christian leaders call on Hollywood to end anti-Christian bigotry

TUPELO, Miss. (EP) — A group of more than 800 Christian leaders in the U.S. have called on television networks and major television

and movie studios to end the anti-Christian bigotry in their programs and movies. The statement was signed by the heads of more than 50

Christian denominations, plus bishops and other officials from Catholic, Methodist, Assembly of God, Nazarene, Baptist, Episcopal, Lutheran and other denominations.

The group sent copies of a "Statement of Concern" to NBC, CBS, ABC and Fox Television. Copies were also sent to several leading studios including Columbia Pictures, MCA/Universal, MCM/UA Communications, Paramount Entertainment, Warner Brothers, Twentieth Century Fox, Lorimar and Walt Disney.

"Over the past few years there has been a growing awareness and concern with Hollywood's anti-Christian bigotry," said Donald E. Wildmon. "We are hopeful that this 'Statement of Concern' will receive a positive response from those responsible for these programs."

consideration, and present in a factual manner, the many positive contributions which individual Christians and Christianity as a whole have made to our society.

"We applaud your company for not presenting programs and movies which are anti-Semitic. We ask that the same standard be used...in portrayal of Christians."

"We agree that this negative portrayal of Christians and Christianity by your company in the past may have been unintentional. However, continuing the same negative portrayal of Christians and Christianity without balance and realism by your company can and will be interpreted by us as a clear expression of anti-Christian bigotry."

Stop unbalanced portrayal

The statement called upon the media to "stop its unbalanced portrayal of characters depicted as Christians in its movies and television programs. This anti-Christian bias in movies and programs is not acceptable to us, just as it is not acceptable to all fair-minded Americans."

It continued, "We agree that some Christians act, sometimes, in the negative manner depicted on television and in movies. But we also believe there is a complete lack of balance. Rarely on programs or movies cast in a modern day setting are Christians shown in a neutral, much less a positive, manner."

"We ask that a fair and balanced portrayal of Christians be part of your programs and movies. This portrayal should take into

Video review

Marian Van Til

Old Gringo

Stars Jane Fonda, Gregory Peck, Jimmy Smits
Directed by Luis Puenzo
Based on the Novel Gringo Viejo by Carlos Fuentes

Old Gringo is the kind of movie that one may not want to pay today's steep theatre admission prices to see, but which makes reasonably good television and home video fare. Be forewarned, though, that while having light moments, this film is not "strictly entertainment." The novel upon which it is based deals with some very fundamental human problems: the clash of cultures and economic and social statuses, and personal quests for meaning and fulfillment as human beings.

The story, a fictional embellishment of some real-life people, takes place in Mexico, 1913, during the Mexican Revolution. There are three main characters: the "old gringo" (Gregory Peck) is the recently retired American journalist, satirist, non-conformist and cynic Ambrose Bierce.

Harriet Winslow is a dissatisfied, middle-aged, self-admitted "spinster" who, unexpectedly influenced by a Bierce speech back in Washington, D.C., comes to Mexico to be a governess and to escape the emotionally and socially confining world of upper-crust Washington.

Tomas Arroyo (Jimmy Smits of "L.A. Law" fame) is a Revolution general sent by leader Pancho Villa to take over the lavish hacienda of a wealthy government-supporting landowner, Miranda. He does so but is paralyzed from further action by a connection to the Mirandas which is eventually revealed in the film.

Search for meaning

These characters are very different from each other in personality and cultural background but each suffers from the ailment which afflicts all of fallen humanity: wondering whether life really has meaning and striving to make it so.

But to use the biblical terminology, their striving is after wind. Particularly Ambrose Bierce's life and death (under mysterious circumstances which this film interprets in one of several ways possible) is an example of much talent, wit and insight gone awry.

But *Old Gringo* doesn't really capture that, nor the essence of the man, Gregory Peck, that great and long-lived acting institution, is just too likable as an old man. The film whitewashes the keen-minded but cantankerous Bierce, though that isn't necessarily obvious to viewers who know nothing of Bierce or his writings.

While some critics maligned Jane Fonda as Harriet Winslow (she is also the film's producer) when this film first appeared in theatres, she offers a believable, low-keyed performance as an unfulfilled, older single woman who feels her life slipping away. Jimmy Smits as General Arroyo doesn't flesh out his character. His acting here consists mainly of silent, smoldering glances and fast streams of Spanish dialogue delivered on horseback. The cinematography is impressive, though!

Sparks don't fly

Each of these characters alternately elicits sympathy and frustration in viewers, often a sign that a film has come together as it should to create a powerful emotional impact. Yet there's something missing here; there's no real spark between these characters — and that inhibits *Old Gringo*'s effect on viewers.

This is essentially a sad story with moments of light, one that could (and should) have been profound, thought-provoking, even disturbing. It ends up feeling, though, not like an exceptional piece of cinematic art but only like a fairly good made-for-TV movie.

What it might do, however, is spur a viewer or two to read Carlos Fuentes' novel upon which the film is based. Fuentes probes the human condition like this film fails to do.

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Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section from **March 15 until May 31**.

Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!

Stan de Jong,
Manager

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Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Church

Marian Van Till, page editor

China's official church rejoins World Council of Churches

Lawrence Adams

CANBERRA, Australia (NNI) — After more than 40 years of severed links with churches outside of China, leaders of China's official recognized Protestant movement have aligned themselves with the world's largest Christian representative body, the World Council of Churches (WCC).

Delegates attending the Seventh World Council Assembly, held in Australia in February, voted overwhelmingly to accept the China Christian Council (CCC) — the government-sanctioned religious body overseeing the official Protestant church in China — as part of the international religious body. This follows a recommendation by the WCC's executive council to extend full membership to the CCC.

In 1951, a Chinese president of the WCC, T.C. Chao, resigned in protest against a WCC Central Committee statement commending the United Nations for taking action against the North Korean attack on South Korea.

In accepting the CCC, the WCC acknowledged the status of the CCC as a church, similar

to "united churches" in many countries. The CCC takes over the lapsed membership status of four Chinese denominations — Anglican, Methodist, Baptist, and Presbyterian — which no longer exist officially in China. Only churches (i.e., denominations) are allowed to have membership in the WCC.

Government-approved

Speaking to the concern of some delegates that they might find objections at home to such a relationship with the only Christian body allowed to operate freely in the People's Republic of China, Ting said, "Our membership will in no way impair the independence and integrity of any church outside mainland China." This has special reference to the Presbyterian Church in Taiwan, which is a member of the WCC, and which voted to accept the membership status of the CCC.

The WCC did not, in its welcome of the CCC, address the status of Chinese Roman Catholics (or independent Protestant groups), who are prohibited from having contact with other Roman Catholics outside China. Nor was the evidence of continued govern-

ment restrictions on Christian practice, including some imprisonments, addressed.

Recent reports from China indicate new pressures are being placed on the Roman Catholic community there. In the past two months, six bishops — including Bishop Fan Xueyin, who has already served over 20 years in prison — have been arrested, along with 26 priests, 30 seminarians and 50 nuns. An undisclosed number of lay persons have been arrested as well.

Hostile words

Also unaddressed by the WCC was the issue of churches not affiliated with the CCC. Bishop Shen Yifan of Shanghai, who attended the WCC conference with Ting, in a work report

given at the CCC conference in November, attacked the non-affiliated churches by calling them "those who steal money, rape women, destroy life and health, spread rumors and destroy social order. Some even foment believers to oppose leadership by the Party, and seek to destroy the Three-Self Movement.... Self-appointed evangelists worm their way everywhere and form reactionary organizations. Some have formed links with overseas hostile forces and gained their financial support."

Since this report was released, several evangelists and church leaders have been detained for varying lengths of time by authorities.

With membership in the WCC, the CCC now forms its

own link with "overseas forces." While this move may be positive in reestablishing ties between some Chinese Christians and believers from around the world, there is concern that the WCC will not be able to speak out about the problems that Christians not affiliated with the CCC continue to experience, or even forthrightly address the problems of Christians within the CCC.

The decision to extend WCC membership to the CCC comes as little surprise to many China-watchers, who see the move as another way government-backed CCC leaders can strengthen their credibility and influence on an international level.

Outbreak of Cholera in Peru keeping missionaries busy

CAJAMARCA, Peru (EP) — An outbreak of cholera in Peru, which has claimed hundreds of lives and left thousands sick and weak, is spreading quickly through the nation and beginning to extend

into nearby Latin American countries. Missionaries stationed in those areas are doing what they can to treat the afflicted and to educate residents in preventing infection.

Cholera is a bacterial infection of the intestines that can cause violent diarrhea, vomiting, and rapid dehydration. If untreated, the disease can cause death within days or hours.

In February, cholera began to spread rapidly through Peru, first affecting the coastal areas and then moving into the mountainous inland areas. By March 1, the disease had claimed 200 lives and infected nearly 45,000 people. "We were ripe for this type of disaster to happen," said Southern Baptist missionary Ken Bowie. Peru is just recovering from an 18-month drought, and many Peruvians are grappling with hyper-inflation.

Cholera is transmitted through human waste. In areas with no sewage system or running water, cholera bacteria often contaminates drinking water and food. Cholera treatment involves rehydrating patients and fighting the bacteria with antibiotics. Medical treatment is often too expensive for most Peruvians to afford.

"It's a very desperate situation," said Southern Baptist missionary Rod Conerly. Conerly's wife, Caroline, a nurse, has been

teaching Peruvians the importance of boiling their water and treating and cooking raw vegetables and fruits which may be contaminated.

In order to curb the epidemic, Peruvians need medical supplies and education on how to avoid getting cholera, said Bowie, coordinator of disaster relief for Southern Baptist missionaries in Peru. The Southern Baptist mission board has approved \$60,000 from relief funds to purchase and transport medical supplies needed to treat cholera patients. Other relief organizations are also donating medical supplies.

The supplies are expected to reach Peru in late March or early April, when the disease is expected to peak. When they arrive, missionaries will work through local Baptist medical clinics to help distribute them where the need is greatest, Bowie said. Bowie is working with Carlos Garcia, Peru's second vice president, to explore opportunities for Baptists to provide nation-wide help. Garcia, a Peruvian Baptist, heads the nation's social service programs.

The Colombian government announced in mid-March that the first case of cholera in Colombia was reported in a small town near Equador. Many Columbians are terrified that the disease will spread to epidemic proportions; in 1849 a cholera epidemic in that country killed nearly 20,000. The Colombian government has assured the people that "everything is under control" and emergency preparations have been made to check the spread of the disease.

Possibility of current 'virgin birth' criticized by British church leaders

LONDON, England (EP) — The British Pregnancy Advisory service, which operates Britain's largest abortion clinic, confirmed recently that it has artificially inseminated an unnamed woman who says she has never had and never will have sex, possibly becoming the second woman to give a virgin birth.

The admission on the part of the service has resulted in criticism from church leaders,

who lamented that the child born as a result of the "unnatural" fertilization "can be the victim of dangerous selfishness," said John Habgood, the Anglican archbishop of York. "A child wanted because the parent wants someone to love, wanted as an act of defiance, wanted, in some extreme cases as a kind of accessory, has to carry too much of the emotional burden of its parent's needs."

Several parliamentary members of the ruling Conservative Party have also denounced insemination of single women, and some have called for legislation to ban artificial insemination of virgins.

Officials of the service, however, pointed out that nature doesn't screen women before allowing them to become pregnant, and that women seeking fertilization for any reason, "social, emotional, medical and psychosexual [should not] be made to jump through hoops," said a service spokeswoman. The service will aid any woman, whether single or married, lesbian or heterosexual, in becoming pregnant if she shows that she has an "aptitude for and commitment to sustaining loving and respectful relationships."

Insemination of single women is legal in the United States and Canada although there are no known cases of insemination of a virgin or of a "virgin birth" in North America.

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A Presbyterian Comments

Robert J. Bernhardt

It could happen to you

There's a lot of emphasis these days on household safety. Advertisements in newspapers and on television warn us about the dangers arising from the careless use of ordinary household products and equipment. Women are warned about the hazards of hairdryers around the bathtub. Men are warned not to electrocute themselves when vacuuming out the family car. The dangers of carelessly abandoned children's toys are brought to the attention of anyone who walks through a family home. And all of these are dangers to thinking adults from things that, if properly used, posed almost no hazard at all. In fact these are all hazards from things that normally offer us valuable benefits.

In the recent season leading up to Easter, I have been reflecting upon some of the spiritual hazards that lie in wait for me and for other believers.

Perhaps someone, maybe *Calvinist Contact*, should run a series of ads reminding us of these very real dangers for ordinary Christians. For like the home safety campaigns, it is not so much to tell us something that we have never heard before, but to remind us of hazards we know about but don't believe will ever really happen to us.

Accept no substitutes

The category of spiritual hazard that has been most on my mind recently is the ever-present temptation to substitute something else for the personal relationship with God that he proposes to sustain with each one of his people in Jesus Christ.

Though Satan is evil, he isn't stupid, and he often launches subtle campaigns from which even Madison Avenue advertisers could pick up pointers. Unless Satan's approach to me is entirely

unique, I get the impression that often his pitch is to get us to elevate some perfectly fine thing into a position of priority that belongs to God alone.

For instance, I like theology and the study of the Scriptures. What could be a more excellent endeavour than that? What's the danger?

But what if theology becomes more important than God himself? What if it becomes more important to me that my theology is exact and precise and scripturally defensible than that I am to be engaged in a living, vital life-giving relationship with the Lord himself? See what I mean? Life really is hazardous!

Wolf in sheep's clothing

Or on another level. I love the church. No, I don't love administration and committees, necessary as they may be. No, I don't enjoy all the warts that seem so often to

mar the beauty of the Body. But I do enjoy the experience of the Spirit's blessing as believers band together in sincere worship. And, there is something truly awe inspiring when even imperfect fellow believers demonstrate the fruit of the Spirit and care for one another with compassion.

But if I can be lured into trying to produce that result without remembering that it is always based on my relationship with the Lord himself, I will soon be working ever more feverishly with ever-diminishing returns. Even the work of building up Christ's church can become a dangerous hazard if I allow it to become detached from the Lord of the Church himself.

Overcoming hazards

How easy it is to become careless (at least it is in my life). How hazardous it is when even these ordinarily good and excellent things can become potent

dangers when handled carelessly. Yes, I guess I do need to be reminded of these dangers from time to time. These spiritual accidents don't always happen to other people.

How reassuring it is to hear again the Easter message and to know that the Lord is and will be victorious and that the defeat of Satan is guaranteed. Now my delight and challenge is to go on loving in close fellowship with the risen and victorious Lord!

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Chinese government internal report attacks foreign missions

Andrew Wark

HONG KONG (NNI) — A recently translated Chinese government document, thought to have been written in mid-1990 and circulated to all high ranking public security and religious affairs officials, reports that China has been experiencing "a serious infiltration of religious power" by overseas religious organizations.

The report accuses overseas Christian groups of using religious activities to cultivate an "anti-government" attitude among Chinese people, and warns officials to "guard against such groups."

"In the last few years we have seen a great increase in efforts by overseas religious organizations to post and hand carry religious literature and audio-visual aids to our country," the report stated.

"According to figures provided by the customs [department]," the report continued, "in 1989 we confiscated and returned 240,000 pieces of religious literature (1.6 times higher than 1988) and 2,221 audio-visual aids (1.7 times higher than 1988) at the border."

Xenophobia

The document made specific references to several international organizations and foreign individuals involved in ministry to China and reported that the work of some foreign

groups was for "obvious political purpose."

It went on to single out South Korean Christian groups involved in missionary efforts to China; "it accuses foreign Christians working among tribal minorities in China of promoting "discontent against the Chinese Government."

According to a spokesperson from the Hong Kong-based Chinese Church Research Center, the Chinese authorities are either generalizing what they perceive as the disruptive work of a few foreign individuals within China, or, most

probably, misreading anti-government attitudes into the work of Christian groups.

While the document contains much of the same rhetoric previous government reports have used in reference to Chinese religious matters, it is the most specific and widely circulated attack against foreign missionary efforts to China the government has released.

"The fact that it has specifically named organizations and singled out South Korean Christians within China is significant," said the

British Christians witness in professional groups

Robert VanderVennen

TORONTO — Christians associated with Inter-Varsity Christian Fellowship in England, called Universities and Colleges Christian Fellowship (UCCF), have formed several professional groups in which they share Christian insights and fellowship, says David Thistlethwaite, UCCF's secretary to these groups. They do this through periodic meetings and booklets in which are printed short papers and news of interest to the group, he explains.

A recent issue of the booklet called "Forum for the Association of Christians in Higher Education" contains Ian Darke's account of teaching for a time at San Marcos

University in troubled Peru. The "Agricultural Christian Fellowship Bulletin" has printed Christopher Jones's article on "Biblical Signposts for Agricultural Policy."

Other Christian professional groups are the Association of Christians in Planning and Architecture, the Engineers Group, Literary Studies Group, and Christianity and History.

Although the groups are basically British, there are some excellent insights in their publications and they may not mind if foreigners look over their shoulders. The address of David Thistlethwaite is 38 De Montfort Street, Leicester LE1 7GP, England.

Hong Kong-based director of Overseas Missionary Fellowship's China study program, Dr. Leslie Francis. "We haven't seen an official report that gives as many details as this nor one that attacks foreign individuals [to

the extent] this has done."

It is not known exactly where the document originated, but it is known to have been seen and hand-copied by a Chinese source in a major city in China, after which it was turned over to a Western contact.

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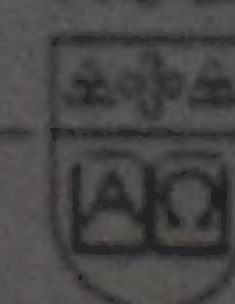
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Short story

Jan de Bree

Reverend Fred Stoffels is preaching. His voice strains. The intonation implies profoundness. Gesticulating hands and arms suggest seriousness. But the words are pushed through the air like boulders in the mud. They drop on to the floor with a dull thud in front of out-stretched legs. An air of inattention pervades. He tries his utmost to bring fresh insight. But even to himself his words sound trite and repetitious. He quotes Paul, Isaiah, Moses and Jesus. When he looks up from his Bible, he sees his day-dreaming audience.

"The people do not need me to repeat to them what they can read for themselves," he thinks and stops reading.

In the silence, head down, he listens to himself. Anxiety fills his mind. Fear and apprehension tighten his chest. He wants to speak from the heart but he is afraid. He is scared to dream his dreams, express his hopes. Sorrow wells up in him. He yearns for a quiet life in a cottage surrounded by white fragrant carnations near a lake where his children can play unharmed and he can be at peace.

He looks up and despairs at the sight of the people, holy people in a cold barren auditorium, sacred space for a weekly sacred time. At the sight of the organist, he laments the mutilation of Bach's music. Rage overpowers him when he spots Bernard King who sits in his pillowed scorner's seat with open Bible scrutinizing every word he utters. He wonders if Bernard King is the archangel of death come to stand guard over him and to remove him from the pulpit if he should err in doctrine or in life.

Fred Stoffels' eye wanders across faces, suits, ties and dresses. He imagines mothers and fathers preparing for church, washing, shaving, buttoning shirts and tying shoes while prodding their children to hurry. They come to listen to him; him, the minister, the pastor who now stands silently before them. He listens to a cough, a dropped coin, a kick against the bench and a passing car outside. He wonders if there is a relationship between what he hears and what he knows. He tries to imagine Jesus driving a car. He asks himself if the congregation finds his words as real as engine noise. He knows the young men are intrigued more by the sound of an engine than by the words of his mouth. He grieves over his powerless speech and resentfully opts for silence. "What else am I supposed to do?" he says out loud. "I am not perfect."

From a pew rises Gerry Wolverton, an elder.

Fred stares at the back wall. He imagines light streaming through coloured glass, intersecting planes of wood, concrete, steel and drapery. He wants to sing, to fill the building with sound, powerful music. Where his words have failed to inspire, he wants Johann Sebastian Bach to succeed; light and music will bring back life, passion and adoration. He looks at the organist. In despair he slams his fist on the pulpit and says, "Isn't there anyone here who can do something right?"

Gerry Wolverton approaches Fred. His hand on the pulpit, Gerry leans forward and speaks to him. "Are you OK, Pastor?"

"See Bernard King looking at me. Wait until he finds out that I believe the universe is a hundred billion years old. Then you'll see him planning a burning at the stake, or a 'discussion,' as he likes to call it. That is the way it was when he was young in his home town, and he keeps up the tradition because he likes the excitement. He confuses theological battles with spiritual warfare. Be careful, Wolverton! If he finds out you buy lottery tickets, you could be next."

"Reverend, are you going to finish this service?"

"How? The people only listen to passing cars. I have said what there is to say and have said it more than 500 times. And the organist hates good music."

"Reverend, please continue with the service."

"Let Bernard King come up and lead the service. He'd love to get up here and give us all a good blast. He knows how it's supposed to be done. All day long he listens to those television and radio preachers."

"Reverend, stop it."

"Come up here, Bernard. This is your chance to speak your mind. They can use a good man like you around here. The people will love you."

"You cannot do this."

"You're right, Wolverton."

"What are you going to do now, Reverend?"

"Take me home, Wolverton. Get Mr. Tolsma to conclude the service. I'm finished."

His head down, his arms limp at his sides, Fred Stoffels leaves the church with Gerry Wolverton. David Tolsma takes the pastor's place behind the pulpit. He clears his throat, "Let us close; and let us especially remember our pastor. Let us pray."

As Tolsma prays, the congregation mulls over the events of the last 10 minutes. Outside they hear Gerry Wolverton start his car and drive away with Fred Stoffels.

★ ★ ★

"Time for your medication, Reverend Stoffels," the nurse called. "And time for your walk."

"Just call me Fred," he said as he sat up in bed.

When Fred left the church with Gerry Wolverton, he went home. Twenty minutes later his wife, Saskia, and the children arrived. They found him in the study behind the desk, staring at a book.

"Fred, what is the matter?" Saskia asked.

"I don't know. It all looks so hopeless."

Saskia stood in front of the desk facing her husband. Beside her were the children, Ruth, Ed and Michelle. She wanted to say something but nothing came to her.

"You must get up, Reverend Stoffels. You must take a walk. You won't get any better lying in bed," the nurse said.

"I don't feel like getting up. Leave me alone."

"Reverend Stoffels, you must get up. It's the doctor's orders."

"Stop calling me 'Reverend.' I'm not a Reverend."

"What would you like to be called then?"

"Just call me Fred."

"Fred it will be.... Now get up Fred."

After lunch Michelle ran upstairs into the kitchen where Saskia washed dishes.

"Mummy, Daddy is crying," Michelle said.

Saskia went to Fred in his study.

"Fred, what's the matter?" she asked.

"I don't know what's the matter."

"You're not yourself."

"Maybe I am. Maybe this is my real self. I'm just a blubbing idiot."

"No, you're not," Saskia said.

"Yes, I am. Bernard King thinks I'm an idiot. I'm not good enough for him. If he is the true Christian then I must be a false one."

"Don't compare yourself to Bernard King."

"Why not? He thinks he's heaven-sent. For him that means you got to be tough — tough on sin, tough on heretics, tough, tough, tough. Well, I'm not tough. I'm just a bleeding-heart liberal, a do-gooder who wanted to set the world straight and educate the masses. I may be driven but I don't want to be tough or hardnosed like him. He is a fear-monger. He probably thinks I am one of those apostate humanists he always talks about; a sell-out. Arrogant, self-righteous Pharisee."

"Be careful what you say. You're angry and spiteful."

"Yes, I am angry," Fred yelled and began crying again.

Later that afternoon following two more outbursts and more crying, Fred asked Saskia to drive him to the hospital where he had himself admitted to the psychiatric ward.

Fred's bed was beside a window. He felt the warm sunshine on his face. He turned his head toward the light and saw a robin on a branch. He recalled times spent in bed when he had been sick as a boy. Somehow the world looked better from a sick bed on a sunny day when the sickness was slight. Time stood still and the bedrest was a moment in eternity.

Fred's sadness and inertia fit well into the timelessness he experienced in his hospital room. The church, the study, the books lay far in the distance. They were another world, a world now without Fred Stoffels who sat in bed conjuring up images of a time before, when he was a happy young man; a time before he took an interest in theology and the church. In the time before there was swimming, hiking and friends and Saskia. He fondly recalled their romance, a good moment in the past. History.

All his happiness was history. For Fred the present looked hopeless, a dead-end except for the hospital. He liked the hospital, a medical world with nurses, doctors, routine, care; the best of all possible worlds for the moment, a world without Bernard King.

Not tough enough

Jan de Bree is an artist, writer and child-care worker who lives in Duncan, B.C.

Feature

Have church leaders aided and abetted the forces of barbarism?

The Canadian churches and the Persian Gulf War (2)

John Bolt

Last week the author concluded from the joint statements by churches who stand in the pacifist tradition and by churches who stand in the just-war tradition that Canadian churches have become functionally pacifist. This week he examines how church leaders have failed in at least six areas.



Victim of Baghdad bunker bombing

Photo: CBC TV

There are a number of disturbing questions that arise out of the Canadian churches' functional pacifism. I want to consider them under six categories: legitimation, unanimity, predictability, competence and accuracy, Anti-Americanism, and credibility.

Legitimation: The question I am raising here is not a new one. What gives church committees such as the CCRCC's (Council of Christian Reformed Churches in Canada) Committee for Contact with the Government the legitimacy to speak so absolutely about a specific political situation? To pass on to the government the carefully crafted and synodically deliberated statements on just war is one thing; to make a specific judgment about this particular war is another. No broad church deliberation precipitated this judgment; in fact spokespeople (such as CCRCC executive secretary Rev. Arie Van Eek) admit that church members are not agreed on the issue. Who, therefore, legitimates this unanimous judgment: "Christian Churches in Canada take a United Stand Against Gulf War" (Calvinist Contact headlines, February 8, 1991).

Unanimity: That all the Canadian churches agree, even when their members radically disagree, is a remarkable and disturbing fact. Indeed, taken at face value it is simply not true. The Canadian churches do not agree — it is the full-time bureaucrats who agree! I do not deny the possibility that the Holy Spirit can work even among ecclesiastical bureaucrats, but on an issue as complex as this, with division among churches as pronounced as it is, such unanimity is, as I said, remarkable.

Although I lack hard data on this, I suspect a majority of church members in Canada, and for sure in the U.S., even supported the war effort and thus are fundamentally at odds with their leadership.)

Predictability: What is also disturbing is that the Canadian churches' stance comes as no real surprise to anyone who has closely followed the ecclesiastical pronouncements of the last decade or so. The context of ecumenical discussion, not to mention the committed sponsorship by the Canadian churches of such organization as Project Ploughshares, are part of a general pattern and drift toward pacifism, anti-Americanism and left-wing politics in the headquarters of Canadian churches that is no longer subtle. This predictability, however, means that the churches' contribution will not really be taken seriously as a genuine contribution to public moral discourse. One only gets a "Here they go again" reaction. The only mild surprise, perhaps, is that the Evangelical Fellowship of Canada (EFC), too, has fallen into the same pattern as the Canadian Council of Churches (CCC). That is a disappointment.

Competence and accuracy: When churches go out on a limb and make specific policy proposals for public life (as opposed to stating general principles) they tend to step beyond the boundaries of their competence and often look foolish. With respect to the Gulf War the following excerpts from the CCC letter (Nov. 28, 1990) to Prime Minister Mulroney look foolish after the fact. "A Gulf War could have no beneficial result. The modern high-technology

warfare for which the Gulf region has been prepared would result in mass destruction. The broad alliance against aggression would rapidly disintegrate; the war would inevitably escalate to include Israel and the entire region." Wrong. The very presence of extremely discriminating high-tech weaponry reduced casualties, especially civilian casualties. (Incidentally, recall the strong opposition of the Canadian churches to testing cruise missiles in Canada? Again in hindsight, is it perhaps not a good thing the Canadian government paid little attention?) The alliance did not break down. Israel did not enter the war. As church members face the prospect of trusting their church leadership or their political leaders on such specific public policy matters, they are increasingly ignoring their church leaders. No wonder. The posturing of many church leaders seems foolish in comparison to the confident competence of a Normal Schwarzkopf, Dick Cheney or Colin Powell.

Anti-Americanism: In the church leadership of both the U.S. and Canada there is a profound distrust and even hostility to the United States, not only to its political, military and business leadership, but to the very American social experiment itself. As one scans the editorials and columns of leading church papers a recurring theme is: "Yes, Saddam Hussein is not a nice guy, but the U.S., too, has blood on its hands."

The January-February 1991 issue of *The Catholic Worker* (a U.S. publication), in an editorial "War is Never a Solution," quotes an army reservist who says, "I thought I would serve my country to protect it from anyone invading it [Canada? j6], but I realized the United States government has been invading every country on earth." The editorial goes on: "War is state-organized murder. In no way can our government, given its own history of aggression against other nations and its proven willingness to bypass studied negotiations in favour of the use of force, assume the moral high ground in the Persian Gulf."

This is the famous posture of "moral equivalence" characteristic of the political left. Yes, Soviet communism is bad, but so is American capitalism and militarism. Yes, ... but; yes, but. Combining this anti-Americanism with pacifism, of course, means that the United States of America or any coalition led by the U.S. can never again use military force.

It is doomed to inaction because its moral capital is eternally shot. The assumption is that America's ambitions are imperialist and always evil and must therefore be curbed at all costs. Again, was this proven to be true in the Persian Gulf or do we take seriously General Schwarzkopf's claim that the allied forces could easily have marched to Baghdad but did not do so?

The alternative to such moral equivalence, it must be emphasized, is not blind approval of American foreign policy, past, present and future. Of course the United States has made mistakes and acted inconsistently, even in the events leading up to the Gulf War. However, the question is this: Is America, for all its flaws and the political, social and economic vision it represents, for all its inadequacies, nonetheless, on balance, a relative force for good in the world? It has become apparent in recent years that many church leaders and Western intellectuals do not believe this to be so, but consider the United States to be the really evil force in the community of nations.

Credibility: What is for me the saddest consequence of this whole business is the further erosion of the Christian churches' credibility as a significant conversation partner in the Canadian (and American) public square. Again this erosion of credibility is part of a larger pattern. In the 20th century, clerics have felt increasingly compelled to make specific public policy statements about economics, socialism, Latin American politics, etc. Furthermore, in the main, these specific policies have been hardly distinguishable from typical leftist ideology and its flirtation with various degrees of Marxism.

Thus clergy from the West have visited, in turn, the Soviet Union, China, Cuba and Nicaragua and blessed the respective Marxist revolutions there. Many advocated appeasement of Hitler prior to World War II and they united in opposition to the War in Vietnam and now the Persian Gulf War.

Catholic bishops and Protestant church leaders have launched tirades against democratic capitalism and have praised socialism. Nonetheless, 20th century reality has not been kind to this clerical posturing. The truth about Soviet, Chinese, Cuban and Nicaraguan barbarism and the gullibility of the ecclesiastical political pilgrims who visited those countries in the midst of that barbarism is now apparent to all. The utter failure of socialism and the value that people place on the freedom and opportunity afforded by democratic capitalist countries is again overwhelmingly apparent.

The fall of the Berlin Wall and what that symbolizes must not be forgotten. A letter sent by Christian activists from Czechoslovakia is telling on this point. They urge American Protestants to disregard their church leadership's pronouncements on the Gulf War and observe: "Your church representatives have underestimated the criminal nature of the Marxist regimes. Now they underestimate the criminal nature of the regime of Saddam Hussein. ... We do not trust your church representatives who in the name of peace hamper the Gulf-area initiative of your president" (cited in *First Things*, March 1991, p. 40).

In fact, one could go further. It has been argued that Adolf



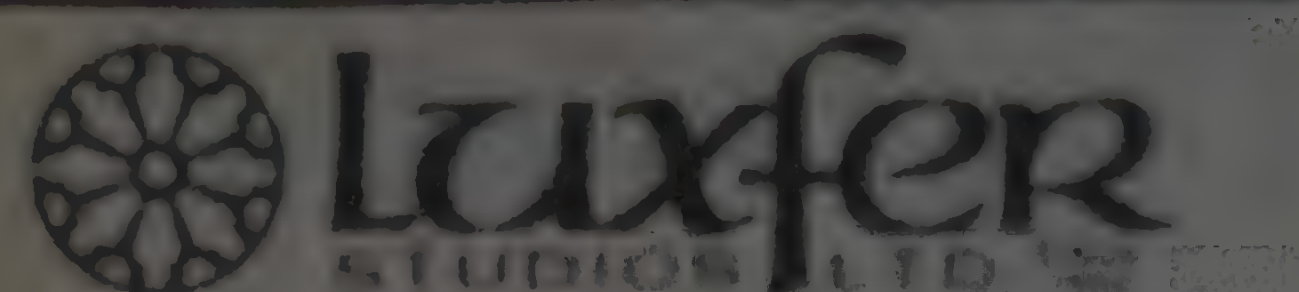
Adolf Hitler

Photo: Collier's Encyclopedia



Saddam Hussein

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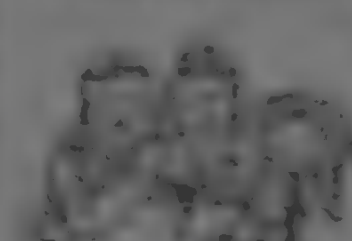
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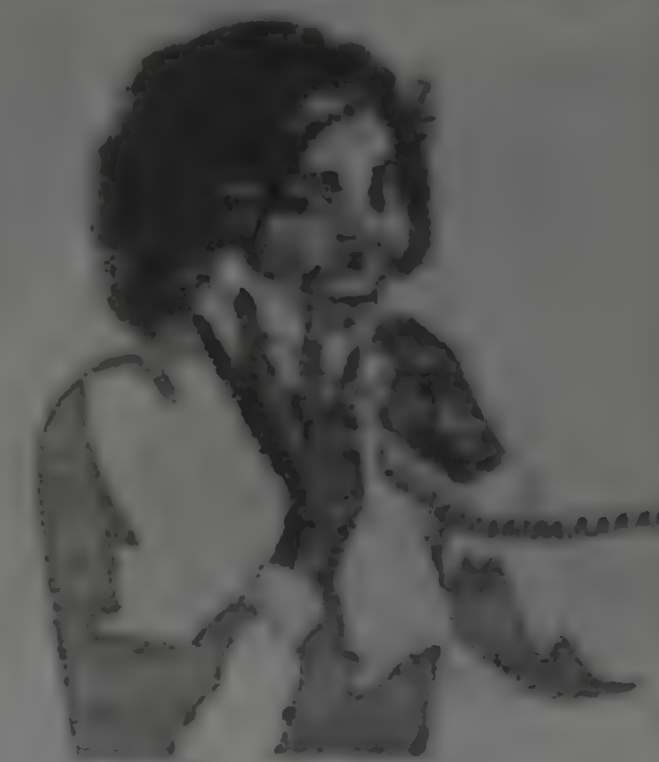
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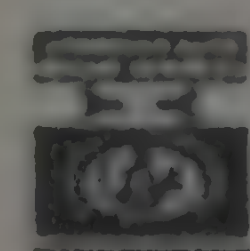
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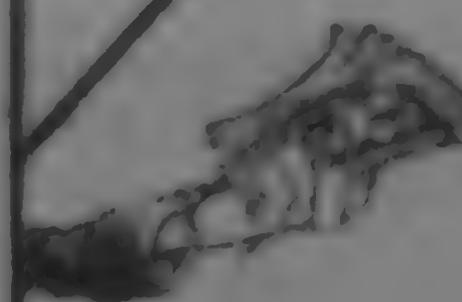


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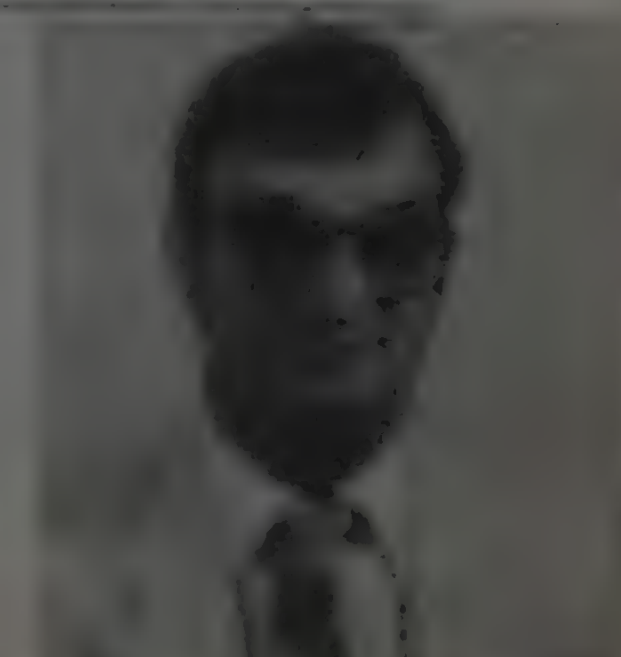
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In and around the workplace

Ed Vanderkloet

Bias and bigotry

Equal pay for equal work has been law for decades. You may not pay less to a woman simply because she is a woman, or to a black for the sole reason that he is a black. The same applies to every other category of people: the handicapped, aboriginals, immigrants and the like. In law there is neither male or female, neither Jew or Dutch. (I don't have to add "neither master or slave," for slavery was abolished long ago, at least in our part of the world, although masters and their would-be counterparts still abound, sometimes in strange places.) And we have reason to thank God that the days when factory gates were adorned with signs like "Irish Need Not Apply" are over. Discrimination on the basis of gender, creed, race, national origin, etc., is a thing of the past.

Or is it?

Please, don't get me wrong. I'm just as fed up as most of us with the habitual whiners, the highly vocal minorities who have barely set foot on Canadian soil when they tread the well-trodden path to the welfare office, who complain loudly about our "racist" society, and who don't bat an eye while defrauding the system (although we should remember such people are a minority within a minority). Or the constantly nagging feminist activists whose hobby it is to attack the governments on all fronts and do so with lavish government subsidies. Or... well, why don't you fill in the rest?

But being fed up is not a very constructive attitude. It may even become destructive. Witness those who out of pure chagrin join all kinds of rightist, sometimes weird organizations. Remember, Nazism was born in such a climate and thrived on it.

No one exempt from prejudice

Besides, and more importantly, are we all that lily white (no pun intended) when it comes to prejudice or even bigotry? Must we not constantly ask God to search our hearts and to see if there is any offensive way in us? (Psalm 139). The readers will probably share the revulsion I experienced when a prominent church leader once told me that he was not going to hire "that black son of a so and so," though the person in question was an outstanding worker and good at his trade.

But do we also find it repugnant when a school board gives preferential treatment in hiring to teachers who are married women and therefore "don't need the same salary as others"? True, cases like that aren't the rule (anymore) but I've got news for those who think that such practices have been eradicated in Christian schools. Or in all kinds of other workplaces. I remember an employer, a pillar in church and society, who openly discriminated against certain immigrant female workers, first of all because "immigrants must learn the hard way like I had to; secondly, for them it's just a second income anyway; thirdly, women really belong in the home and not on the shop floor; fourthly, why should women earn the same wages as men?; and finally, men don't get pregnant."

Split personality

The person who said these awful things was not an ignorant lout or a buffoon. In fact, he was an amiable fellow who generally treated his workers well and with whom one could have intelligent discussions. He was also a stalwart supporter of all kinds of Christian causes and a generous donor.

The irony is that such people supply ammunition to the professional grippers who "discover" discrimination in all sorts of places where it doesn't exist. Just like the obnoxious activists who fan the flames of bigotry among those who get sick and tired of the endless complaints about discrimination.

The various governments, especially in Ontario, have drafted legislation to "rectify" inequities in the workplace and are in the process of devising even more laws that they say will eliminate discrimination on the job. Some of it is quite justified; much of it is simply insane. But more on that later.

Ed Vanderkloet is a national representative for the Christian Labour Association of Canada (CLAC) in Windsor, Ont.

Canadian churches and pacifism

...continued from page 11.

Hitler took comfort in the isolationist and pacifist sentiments of the American and British churches in the 1930s, concluding that there was good reason to doubt any will to deter his aggression. Up to a point he was right, and by that time the only recourse was a horrendous five-year World War. It is worth noting that the Iraqi Ambassador, in a speech to the U.N. Security Council on Nov. 29, 1990, appealed directly to the (U.S.) National Council of Churches pronouncements as "support for our viewpoint" and noted that the NCC represents 42 million U.S. citizens. News commentators have also observed that Saddam Hussein privately hoped that opposition within the U.S. would stand in the way of any allied military action.

As the leadership of mainline Christianity reflects on its extensive political and economic pronouncements during this century, it must ask itself whether, in fact, it has, in the name of social justice and peace, aided and abetted the forces of barbarism. It must consider that it, too, may have significant blood on its hands. Good intentions and noble goals are not enough.

The war with Iraq is now over. What its lasting consequence will be for peace in the Middle East remains to be seen. At this point, frankly, no one really knows and it is premature to pass final judgment, although there are

signs of hope. Perhaps the world is a safer place today. Perhaps serious negotiations about the future of the Middle East can now begin. At any rate, final "I told you so's" are not in order and my observations in this article are not intended as such.

My point here has simply been that the churches in Canada, by overstepping the limits of their competence, by being unwilling to trust government leaders to make the necessary prudent political and military judgments (which is really a refusal to acknowledge civil authority as God's servant with direct responsibility to God) and then to support them, have not helped the public conversation and have further eroded their own credibility.

The remarkable irony here is that the public debate in the United States (but less so in Canada, I would judge) by political leaders in the White House and in Congress, as well in the media, was an intensely moral one utilizing classic just-war theory in a way that is perhaps unprecedented in recent years. This leads to a sobering conclusion: When political leaders serve us better than church leaders on the very playing field on which church leaders are supposed to be competent, serious soul-searching and self-examination on the part of the churches is called for.

John Bolt is associate professor of systematic theology at Calvin Theological Seminary in Grand Rapids, Mich.

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Relationships

Marriage preparation prepares couples to 'fight fair'

MONTREAL (WLB) — Couples preparing for marriage must learn to accept that conflict is part of intimacy and family life, according to a new marriage preparation program just published by Novalis in co-operation with Wood Lake Books.

The preparation program, called *When a Couple Marries*, emphasizes conflict resolution or "how to fight fair," says Michael O'Hearn, project editor for the program and editor in chief of Novalis publications. Conflict is a normal human experience in an intimate relationship, he noted, and couples must learn to deal with it creatively and constructively.

The new program is unique, says O'Hearn, in how it addresses the contemporary realities confronting marriage. These include religious, cultural and racial differences, as well as social stresses such as alcoholism, marital violence and wife abuse. *When a Couple Marries* is also the only available marriage preparation program issued in full colour and enlivened throughout with original cartoons.

When a Couple Marries is being issued in two editions: the Catholic marriage edition, published by Novalis, and the interdenominational Protestant marriage edition, published by Wood Lake Books in co-operation with Novalis. The Catholic marriage edition is immediately available; the interdenominational Protestant edition will be ready in late spring. The package for couples preparing for a Catholic marriage consists of six booklets and two workbooks, while the interdenominational Protestant edition includes seven resource booklets and two workbooks. Each edition also has its own leader's guide. The resource booklets are in magazine form, colourfully illustrated and enjoyable to read.

Novalis is a pioneer in marriage preparation resources. Over 45 years ago, Novalis, at that time known as the Catholic Centre of the University of Ottawa, published the world's first formal marriage preparation program. Within a few years it had been translated into 15 languages and adapted in more than 50 countries.

Challenges from a secular world

What began 45 years ago basically as an instruction in Catholic Church-teaching about marriage has since evolved into a resource which helps Christian couples to face the challenges of a secular and fragmented society. *When a Couple Marries* stresses the importance of spirituality and religious faith, while also

promoting thoughtful, open discussion between future partners on a variety of challenges. The program insists that love and faith are not enough for entering into marriage.

One of the resource booklets, "Learning to Communicate," reminds the couple that communication is not only about talking; in fact, words account for only seven per cent of what is communicated between a couple. By raising controversial issues such as sexism, social values and religious beliefs, couples are made aware of their differences and encouraged to face them before marriage. Those who can neither respect nor accept their differences are urged to reconsider their plans for a future together.

Love, intimacy and mutual support are issues discussed in "The Intimate Couple." Couples learn that all marriages have their difficulties. "Happy" or "unhappy" marriages don't just happen; what keeps a marriage alive is the love, openness and dedication to each partner.

Among the fastest growing threats to family life today are financial stress, substance abuse and family violence. *When a Couple Marries* takes a preventive approach to such potential problems in its resource booklet, "For Better... For Worse." Learning how to budget alleviates financial stress. In the case of alcoholism or physical abuse, couples are told where they can choose to turn for help.

Understanding all dimensions

"Sexual Identity" and "Our Creative Response" examine how a person's sexual identity is formed, how attitudes are influenced, and how these attitudes affect family life. The authors raise questions about identity and intimacy, while also discussing the pressures of various stressful situations on a marriage. Creativity in family life is described as a complete response with love, faith and understanding, a partnership which continues and expands the cycle of love from the partner, to the family and, ultimately, the whole human family.

Almost half of Roman Catholics who marry today enter so-called "mixed marriages." Acknowledging this fact, "The Spiritual Dimension" considers not only the Roman Catholic view of marriage as a sacrament, but stresses that those entering ecumenical marriages must understand and appreciate each other's religious practices.

When a Couple Marries involved a team of 16 writers, 10 consultants and two editors

across Canada. It is illustrated by free-lance artist Nina Price from Toronto.

Novalis is a Catholic and ecumenical publisher of books and periodicals in English and

French, with editorial offices at Saint Paul University, Ottawa, and publishing offices in Montreal. Wood Lake Books, an ecumenical Protestant publishing house, has editorial

offices in Don Mills, Ont., and publishing offices in Winfield, B.C. Both Novalis and Wood Lake Books share a central and eastern Canadian sales office in Oakville, Ont.



Peter and Marja are



Dear P & M:

As a person in her seventies, having read the column about divorce and remarriage (Jan. 25; Feb. 1, 8), I am writing to you about my divorced son.

To the best of our knowledge our children were not divorced because of adultery. Yet our son's ex-wife was remarried in the Christian Reformed Church even though Matthew 19:9 clearly states, "I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery." How could this have been allowed? What biblical support is there for the decision to remarry?

Our own attitude towards marriage is to stay together for better or worse, in poverty and sickness. In war and immigration! With God's help we have stayed together no matter what. Many others of our generation share this attitude and are living proof of its success. That's why we think both the church and the couple were wrong to remarry.

I'm not writing out of revenge. The pain has eased but the text remains God's Word. There seems to be no way around it.

Dear Married For Life:

The text must always be understood in the context. And the context is the Pharisees' question: "Is it lawful for someone to divorce his wife on any ground?" Behind that question was a low view of women which allowed a man to discard his wife for any reason at all, including burning meals, aging, and diminished attractiveness or sexuality.

Over against this cavalier attitude towards divorce, Jesus states the clear rule. Marriage is for life. It requires the kind of commitment that you and your husband have made.

The Bible only gives us two exception clauses that free us from this life-long commitment. The one is adultery; the other is death. So much for the Pharisees' easy-going attitude towards marriage. So much for the world's relaxed acceptance of divorce as an option when the going gets tough.

We're glad that Jesus responded to the Pharisees by stating the rule. It made the disciples realize, as verse 10 points out, that marriage is a serious endeavour and may be too hard for some people.

We're also glad that Jesus, while stating the ideal, still acknowledged the complexity of a sinful world in which unfaithfulness as well as death can end a marriage.

Adultery, as Jesus himself explains in Matthew 5:28, is not limited to an actual affair with an extra-marital partner that explicitly includes sexual intercourse. We sin against marriage and commit adultery when we allow anything or anyone to catch our eyes and divide

our hearts. Only Jesus knows the hearts of obviously guilty and apparently innocent persons alike. And he knows precisely where and when hearts harden and marriages die. The rest of us should refrain from judgment and act with compassion.

In this broken world, despite Christ's ideal for marriage, relationships do break down and divorces do occur. The question then needs to be asked: Is divorce a forgivable sin? All of Jesus' teachings would indicate that it is! Then we ask: Is remarriage a possibility? And we would say: it all depends.

We firmly believe that new beginnings are possible in every area and every human activity. Jesus is the Lord of new beginnings (2 Cor. 5:17). Each case must be evaluated on its own merits and the pastor struggling with a couple over the question of remarriage looks for three things.

First, every avenue of reconciliation has to be exhausted. Second, there must be repentance for one's contribution to the marriage breakdown. Finally, and most importantly, there should be full understanding of the commitment to marriage that Jesus sets forth in Matthew 19:9, the very text that you quote in your letter. When these three criteria are met, the church and the couple may participate in an act of redemption: the remarriage of two Christians who commit themselves to each other and to Jesus' high ideal for marriage.

Your letter reminds us all that divorce hurts parents, grandparents, siblings and friends, as well as the couple and their children. No wonder Jesus erected such a high fence around the institution of marriage while the Pharisees and their followers sought easy ways to escape its "confines."

After a period of grieving your son may fall in love and ask for the church's blessing on a new beginning. If and when that time comes all the biblical passages about forgiveness and renewal will take on new meaning for you. Then you may also discover that someone can enter a second marriage with more awareness, conviction and commitment than the first. Our remarried readers who wrote us in January and February all attested to that fact. They are living proof that God not only creates, but also re-creates.

Write to: P & M
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Photo: Peter and Marja are a happily married couple living in St. Catharines, Ont. They are married by a Christian Reformed minister. Photo: Nina Price. Photo: Peter and Marja are a happily married couple living in St. Catharines, Ont. They are married by a Christian Reformed minister. Photo: Nina Price.

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St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	 <p><i>Congratulations to Jack and Adriana Bax (nee Verhoog) on their 60th wedding anniversary!</i></p> <p>1931 "To God be the Glory" 1991 Halfweg, N-H Chatham, Ont. It is with great joy and thanksgiving to the Lord that we announce the 60th wedding anniversary of our parents, grand- and great-grandchildren,</p> <p>JACK and ADRIANA BAX (nee Verhoog)</p> <p>on April 29, 1991, D.V. It is our prayer that our covenant God continues to surround them with his love and to uphold them with his everlasting arms.</p> <p>"The Lord is their strength and their shield, their heart trusted in Him and they were helped" (Ps. 28:7a). Joanne & Bill Vanderploeg — Sioux Lookout, Ont. Mary Hummelen — Chatham, Ont. Margaret & Albert Herfst — Chatham, Ont. Jim & Ruth Bax — Mount Forest, Ont. Gertie & Adrian Wielhouwer — Owen Sound, Ont. Jean & Peter VanHelden — Chatham, Ont. Clarence & Lorraine Bax — Thornhill, Ont. Art & Barbara Bax — Cargill, Ont. Bernard & Tina Bax — Clearwater, Ont. Henk & Margriet Bax — Thamesford, Ont. Herb & Janette Bax — Thunder Bay, Ont. Fred & Shirley Bax — Barrie, Ont. 37 grandchildren and 18 great-grandchildren. Open house will be held on April 27, 1991, at the Fellowship Hall at the First Chr. Ref. Church, Tweedsmuir Ave., East Chatham, Ont., from 3-5 p.m. Home address: 105-40 Elm Street, Chatham, ON N7M 6A5</p>	<p>1966 April 22 1991 "I am the good shepherd; I know my sheep and my sheep know me" (John 10:14).</p> <p>EDWARD and RHEA DEVRIES (nee Zantlingh)</p> <p>Praise and thanksgiving we give to God for 25 years of marriage and for his rich blessings on our parents and us as a family. It is our prayer that the Lord will continue to bless and keep them for many more years.</p> <p>With love and congratulations from your children and grandchildren: John & Shirley — Smithville, Ont. Lindsey, Christine, Rosalie Ivan — at home Brenda — at home Lori — at home Wanda — at home Duane — at home Home address: R.R. #2, 16 Rd., Smithville, ON L0R 2A0</p> <p>Thankful to our heavenly Father who sustained them with his care, we hope to celebrate the 65th wedding anniversary of our parents,</p> <p>KLAAS and HENNIE FLUIT (nee VandenBerg)</p> <p>on April 24, 1991. Congratulations from: Hilda & Bert Drost — Drayton, Ont. Klaas & Fanny Fluit — Fenwick, Ont. Griet DeRoo — Hamilton, Ont. Henk & Joan Fluit — Caledonia, Ont. Freddie & Phil Muys — Ancaster, Ont. grandchildren, great-grandchildren and one great-great-grandchild. Open house Saturday, April 27, 1991, from 2:00 - 4:00 p.m. in the Ancaster Chr. Ref. Church, 70 Hwy. #53, east off Fiddler's Green Road. Home address: Shalom Manor, 227-12 Bartlett Ave., Grimsby, ON L3M 4N5</p>	<p>Makkum (Fr.) Bowmanville (Ont.) 1951 April 26 1991 With joy and thanksgiving to our heavenly Father, we are happy to announce the 40th wedding anniversary of our parents and grandparents,</p> <p>JOE and MARTHA BOUMA (Nee Van Abbema)</p> <p>May the Lord our God continue to bless you richly as you continue to be a blessing to all of us. Congratulations from your children and grandchildren: Richard & Trudy Bouma — Bowmanville, Ont. Gord & Helen Haan — Bowmanville, Ont. Ralph & Tilda Aardema — Peterborough, Ont. John & Lilian Bouma — Bowmanville, Ont. Bert & Agnes Zwart — Bowmanville, Ont. Stan & Renee Bouma — Orono, Ont. and 15 grandchildren. An open house will be held at Maranatha Chr. Ref. Church hall on April 27, 1991, from 2-4 p.m. Home address: R.R.#4, Bowmanville, ON L1C 3K5</p> <p>1951 April 19 1991 Sussex, New Jersey "Choose you this day whom you will serve.... But as for me and my house, we will serve the Lord" (Josh. 24:15). With praise and thanksgiving to our God, we hope to celebrate the 40th wedding anniversary of our parents and grandparents,</p> <p>HENRY and JANET BYMA (nee De Boer)</p> <p>With love from all of us: Richard & Rosina Byma H.R., Kendra, Janet, Larissa Jake & Anna Ellens Amanda, Heidi, James Benny & Linda Byma Justin, Timothy, Brett, Jesse-Ben Roy & Audrey Little Shawn, Kristy, Jeffrey Ed & Betty Van Der Molen Eric, Adam, Lindsey-Beth Joan Byma Also: Happy 40th anniversary, Uncle Arthur and Aunt Susan DeBoer! Home address: R.D. #6, Box 312, Sussex, New Jersey 07461</p> <p>Iron Springs, Alta. Hamilton, Ont. 1951 1991 On April 24 our parents,</p> <p>ROELOF (Rudy) and GRE (Greta) KIERS (nee Westerhof)</p> <p>will celebrate 40 years of marriage. May God continue to keep you and bless you always. Congratulations and love from your children and grandchildren: Roelina & John Horton Jennifer, Robin Rose & Chuck Sider Kevin, Sandra Al & Grace Kiers Jacquelyn, Erin, Michael We will host an open house on Saturday, April 27, 1991, from 2-4 p.m. at Calvin Christian School, 547 West Fifth St., Hamilton, Ont., corner of West Fifth Street & Mohawk Rd. Best wishes only. Home address: 75 Bold Street, Apt. 204, Hamilton, ON L8P 1T7</p>	<p>1951 April 5 1991 With praise and thanksgiving to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents,</p> <p>ED and BRENDA STEIGINGA (nee Sandstra)</p> <p>We pray that God will continue to bless you in the many years ahead. With love from: Rob & Sue — Watford, Ont. Sheri, Sabrina, Sharlene Nancy & Jack — Clearwater, Ont. Nathan, Marc, Kimberly Marg & Andy — Peterborough, Ont. Ryan, Amanda, Scott Gerald & Nicole — Victoria, B.C. Dave — London, Ont. Home address: 25 Grand Ave., Apt. 407, London, On N6C 1L2</p> <p>Tzummarum, Fr. London, Ont. 1951 April 12 1991 "Your word is a lamp to my feet and a light for my path" (Ps. 119:106). We, the children and grandchildren of</p> <p>ART and GRACE STELPSTRA (nee Sybesma)</p> <p>wish to express our joy and thanksgiving for their 40 years of marriage. Thanks be to God for his rich blessings through the years. Family and friends are invited to celebrate with us at a reception to be held at Bethel Chr. Ref. Church, 716 Classic Dr., London, Ont., Saturday, April 13, 1991, at 7:30 p.m. Best wishes only please. Ann & Jack Groeneveld — Allenford, Ont. Brian, Lee-Ann, Andrew, Joseph, Peter, David Joan Stelpstra — Grand Rapids, Mich. Jack & Alice Stelpstra — London, Ont. Michael, Jennifer, Matthew Irene & Jake deBoer — London, Ont. Gregory, Richard Home address: 1183 Kaladar Dr., London, ON N5V 2R6</p>
<p>Marriages</p> <p>LACHINE-BRONS: Believing that the Lord has brought them together, Andy and Rita Brons, are pleased to announce the marriage of their son,</p> <p>CHARLES HENRY BRONS to CARRIE LYNN LACHINE</p> <p>daughter of Robert and Jackie Lachine. The wedding took place on Sat., April 6, 1991, in the First Chr. Ref. Church of Chatham, Ont. Rev. J. W. Van Weelden officiating. Future address: 4209 Hixon Street, Apt. 212, Beamsville, ON L0R 1B7</p> <p>VAN DOKKUMBURG-LOERTS: We,</p> <p>AMY VAN DOKKUMBURG and GEORGE LOERTS</p> <p>together with our children and grandchildren would like to announce our marriage. This celebration of love will take place D.V. on April 20, 1991, at Bethel Chr. Ref. Church, Listowel, Ont., Rev. Joel A. Vander Kooi officiating. Future address: R.R. #3, Wyoming, ON N0N 1T0</p>	<p>Anniversaries</p> <p>"Praise God from whom all blessings flow." We are thankful to the Lord for caring for our parents and grandparents as they celebrate their 40th wedding anniversary D.V., on April 12, 1991.</p> <p>CLARENCE and JENNY DYKSTRA (nee Dijkstra)</p> <p>With love from all of us: Cor & Grace Dykstra Laura, Kim, Jamie Gordon & Evelyn Dykstra Shelia, Mark, Allan, Sarah Jim & Maryke Dykstra Kevin, Steven, David Anita & Richard Smit Ralph Dykstra Home address: 6596 Main St., North Gower, ON K0A 2T0</p>	<p>Marriages</p> <p>BLEKKENHORST-SCHEEPSTRA: Mr. and Mrs. John Blekkenhorst are happy to announce the forthcoming marriage of their daughter,</p> <p>ALICE to TIM</p> <p>son of Mr. and Mrs. Stephen Scheepstra of Georgetown. The Lord willing, the ceremony will take place on Saturday, April 20 1991, at 3 p.m. in the Georgetown Chr. Ref. Church. Rev. Paul Stadt officiating. Future address: 57 Lynden Circle, Georgetown, ON L7G 4Y7</p>	<p>Marriages</p> <p>VELDHUIS-DE KONING: With God's blessing,</p> <p>RITA and MURRY</p> <p>plan to marry on Saturday, April 6, 1991, at 5 p.m. at the Immanuel Chr. Ref. Church, Simcoe, Ont., with Pastor John Roke officiating. The couple will reside at R.R. #3, Port Dover, ON N0A 1N0</p>	<p>Obituaries</p> <p>Schildwolde, Gr. Smithers, B.C. The Neth. Canada Feb. 19, 1930 March 19, 1991 The Lord took to his heavenly home our dearly loved husband, father and grandfather</p> <p>GEORGE VANDER DEEN</p> <p>at the age of 61, following a courageous battle with cancer. Although saddened, we have the assurance found in Phil. 4:7, "...and the peace of God which transcends all understanding will guard your hearts and minds in Christ Jesus." Loving wife: Jetske Vander Deen (nee Zandberg) Children: Joanne & Bruce Hannink — Modesto, Calif. David (f), Randall, Brian, Elaine, Kenneth Jeannette Vander Deen — Edmonton, Alta. Shirlene Vander Deen — Vancouver, B.C. Willette & Dan Swanson — Smithers, B.C. Justin, Shawn John Vander Deen (f) Frederick & Grace Vander Deen — Surrey, B.C. Marcey, Jill, Jaclyn Arlene Vander Deen — London, Ont. Iona & Brett Buma — Whitinsville, Mass. Hilda Vander Deen & Doug Den Boer (engaged) — Hamilton, Ont. Edward Vander Deen — at home Funeral services were held March 23, 1991, in the Smithers Chr. Ref. Church with Rev. B. Beukema officiating. Correspondence address: Box 2036, Smithers, BC V0J 2N0</p> <p>More anniversaries on page 16.</p>

Classified

Anniversaries	Anniversaries	Obituaries	Personal	Summer Job Market	
<div></div> <div><p><i>Congratulations to Mr. and Mrs. Arie Vander Schee (nee Stigter) who will celebrate their 50th wedding anniversary on May 6, 1991</i></p></div> <div><p>1941 May 6 1991 "Our soul waiteth for the Lord, he is our help and our shield" (Ps. 33:20) With much joy and thanksgiving to God, we are pleased to announce the 50th wedding anniversary of our beloved parents and grandparents. ARIE and NEELTJE VANDER SCHEE (nee Stigter) We thank you for the love and care you have bestowed on all of us and pray for many more years of health, happiness and God's blessings. Wyn & Gail Vander Schee — Calgary, Alta. Jennifer, David Jake & Liz Vander Schee — Orono, Ont. Sylvia, Ian, Steven Case & Ali Vander Schee — Delhi, Ont. Vicki, Neil Ben & Pat Vander Schee — Simcoe, Ont. Harry Vander Schee — Vancouver, B.C. Emily, Electra Trudy & Sal Di Pasquale — Slocan, B.C. Nino, Carmen Sylvia & Michael Head — Pickering, Ont. Lindsay Nancy Vander Schee & Scott Andrew — South River, Ont. An open house will be held in the Church Hall, St. Paul's Presb. Church, Lot St., Simcoe, Ont., on May 4, 1991, from 2-5 p.m. Best wishes only, please. Home address: Apt. 305, 100 Robinson St., Simcoe, ON N3Y 1W8</p></div> <div><p>Help Wanted Summer opportunity — Mutual Support Systems, a network of rural group care residences in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites married, Christian couples to apply for the position of Relief Houseparent. Successful candidates must be able to assume leadership roles and be able to work closely with a team of Child Care Workers. In-service training as well as administrative and professional support is provided. Salaried position extends from May to August. Please submit resume to Personnel Manager, Mutual Support Systems, R.R. 1, Perry Rd., Wellandport, on L0R 2J0 or tel. (416) 899-2311.</p></div>		<div><p>Obituaries The council and congregation of Second Chr. Ref. Church of Brampton, Ont., express love and sympathy to their minister, Rev. Homer Samplonius, in the death of his mother. BAUKJE (Betty) SAMPLONIUS May God grant you and your family comfort and grace. "In my Father's house are many mansions" (John 14:2). On March 12, 1991, at the age of 85, our dear mother, grandmother, and great-grandmother. DERKGINA VAN DER VINNE went to be with her Lord. No eye has seen No ear has heard No mind has conceived What God has prepared For those who love Him Dear mother of: John & Aly Van der Vinne Liny & John Staring Jan-Hendrik & Gretchen Van der Vinne Jake & Marie Van der Vinne 11 grandchildren, four great-grandchildren. Also survived by two sisters, Aaltje of Hamilton, Ont., Tryntje of the Netherlands. Funeral service was held by Rev. Martin on March 15, 1991, in Second Chr. Ref. Church in Rexdale, Ont., followed by interment in Glendale Memorial Gardens, Rexdale, Ont.</p></div> <div><p>Accommodations Room and board for one or two non-smoking persons in St. Catharines. Private, sunny, furnished living space and entrance; includes laundry facilities, T.V. and piano; situated on two bus routes, close to shopping and churches. Available May 1 or Fall. Students welcome. Call evenings (416) 934-5954. Clip and save. BED & BREAKFAST Beautiful Niagara Falls A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. Mike & Joan Havinga (416) 358-3534 Christian female wanted for shared accommodations in a house in Niagara Falls. \$250 plus utilities a month. Close to shopping and bus route. Contact Michelle at (416) 357-0612 or (416) 374-2911.</p></div>	<div><p>On Saturday, March 30, 1991, in his 83rd year. JAN VOS of Drayton was taken home by the Lord after a lengthy illness. Dearly beloved husband of the late Gaeje Heeling. Dear father of Hillegonda and her husband William H. Smith of Chesley, Ont., Hilligje and her husband Sydney Feikema of Norval, Ont., Albert and his wife Wilma of Drayton, Ont., and Henry and his wife Joanne of Edmonton, Alta. Loving grandfather of John Smith and his wife Karen of Kitchener, Ont., and Gladys and her husband Dwayne Thiekle of the Philippines, Glenda and her husband Ravi Aranyasundaran of Toronto, Ont., Joan and her husband Glenn Hofland of Mississauga, Ont., and Joan and Heather Feikema both of Norval, Ont., John, Burke, Ruth and Joyce Vos all of Drayton, Ont., Cheryl and Julia Vos of Edmonton. Fondly remembered by his eight great-grandchildren. Also survived by two sisters and two brothers, all of the Netherlands. Predeceased by one son, one granddaughter, one sister and three brothers. The funeral service was held in the Chr. Ref. Church, Drayton, Ont., on April 3, 1991, the Rev. David Tigchelaar officiating. Correspondence address: Albert & Wilma Vos, Drayton, ON N0G 1P0</p></div> <div><p>Accommodations Bed and Breakfast Come back to the Netherlands! Stay close to the city of Utrecht. F. 175.00 per person per week. For info. contact: Mvr. Sneller, Pr. Irene Laan, 53, Utrecht, the Neth. Tel. 011-31-304-43509.</p></div> <div><p>Help Wanted Dairyperson for 90-cow dairy farm. Experience is a plus but not strictly necessary. Person must be responsible and able to work without supervision. Two-bedroom home available. Must supply references. Wages negotiable. Phone: (403) 738-4483 or write to Puurveen Bros. Box 27 Iron Springs, AB T0K 1G0 Help wanted on fruit farm for summer months. Please call Wilma at (416) 643-3203.</p></div> <div><p>For Rent For rent: One bedroom basement apartment in quiet neighbourhood in Waterdown, Ont. No pets, no smoking. \$550 per month, utilities included. Available June 1, 1991. Please call: (416) 689-3446. For rent: Completely furnished two-bedroom bungalow in Central Florida. Available April, May, June. Tel. (904) 749-4127 after 6 p.m.</p></div> <div><div></div><div><p>Check out our classifieds for possible teaching positions.</p></div></div>	<div><p>The Consulate-General would like to come in contact with the following individuals: ZWUESTE, Adrianus, born Dec. 8, 1908, last known address 8621 Glen Erin Dr., PH 14 Mississauga, ON L5N 2X2 REED, David Lloyd George, born on AUG. 5, 1942, returned to Canada on Oct. 10, 1969, last known address 13423-88B Ave., Surrey, BC V3T 1E2 TOPS, Leo Adrian, born on Oct. 3, 1926, immigrated to Canada on Dec. 8, 1952, destination Ontario. ASSELMANS-Kok, Riekete, born Dec. 20, 1932 BAMBACHT, Johan, born Aug. 21, 1927, BAX, Joseph Adrianus, born March 29, 1931 van BERKEL, Johannes, born Feb. 4, 1929 van BERKEL, Johannes Gerardus, born March 1, 1929 de BOER, Gerardus, born April 28, 1931 van BLOKLAND, Henricus, born June 6, 1926 de BOGT, Josephus Franciscus, born April 18, 1930 BOORSMA, D., born Sept. 8, 1901, last known address: Shalom Manor, 112 Bartlett Ave., Grimsby, Ont. van BORTEL, Wilhelmina, born on Aug. 6, 1933, immigrated to Canada on June 1, 1960 BOTHOF, Dirk, born Dec. 4, 1927 BRAAKSMA, Lieuwe, born Dec. 28, 1925 van den BRANDE, Louis, born Feb. 9, 1928 BRUGMAN, Josephus Cornelis, born on Jan. 17, 1929, immigrated to Canada on Aug. 1, 1956 BIJLAND, Johannes, born Jan. 5, 1931 CLEMENT, Pieter Joseph, born Oct. 22, 1927 COESEL, Bernardus Antonius Maria, born Jan. 14, 1931 DOES, Fris, born March 21, 1927 van DOEELAAR, Michiel, born March 17, 1929 DOORNIK, Isaac Marinus, born Jan. 16, 1928 EDENS, Antonius L. born on Sept. 19, 1926 FEENSTRA, Jan, born Jan. 8, 1928 FLOOLE, Thomas, born Jan. 16, 1929 van GELDEREN, Johannes O., born Aug. 31, 1931 van GEMST, Adrianus, born Feb. 6, 1928 GODEE, Anthonius Martinus, Born Feb. 7, 1930 de GROOT, Andrianus W., born Dec. 31, 1927, immigrated to Canada on Apr. 18, 1958 GROOTENBOER, Harmen Johannes, born Jan. 9, 1929 van den HAM, Gezinus, born Nov. 13, 1927, immigrated to Canada on Feb. 4, 1970 van der HEYDEN, W. born Feb. 8, 1904, last known address: R.R. #4, apt. 7, Rockwood, Ont. van der HOEF, born Jan. 14, 1931 van HOUT, Thomas Theodorus, born on Feb. 14, 1930 Consulate-General of the Netherlands 1 Dundas St. W., Suite #2106, Box 2 Toronto, ON M5G 1Z3 Phone: (416) 599-2520</p></div> <div><p>Summer Job Market Acton, Ont.: Experience in sales of masonry products. Third year marketing student. 21-years old. Would like to work in sales field, but will take anything for the summer. Call: Anthony Loooyenga at (519) 853-0758. Bowmanville, Ont.: Athletic, country girl going into Grade 11. Has experience on apple, sheep and fruit & veg. farms. Wouldn't mind trying some sort of camp-counselling, assistant counselling, etc. But willing to do almost anything! Contact: Gena Jaspers-Fayer, R.R. #4 (3326) Bragg Rd., Bowmanville, ON L1C 3K5 (416) 623-2634. Bowmanville, Ont.: 16-year-old, Grade 11 male looking for work in farming or construction during the summer months. Have experience in bricklaying (labourer) and farmwork. Also have driver's licence. Richard Wessels, R.R. #4, Bowmanville, ON L1C 3K5. Phone: (416) 623-8521.</p></div>	<div><p>Hamilton, Ont.: Redsemer student seeks employment in Hamilton area. Experienced in desktop publishing (IBM and Mac), layout design, cartooning and word processing. Carl at (416) 648-2131, ext. 320. Lucknow, Ont.: I have experience on a dairy farm, would like to work on a dairy or beef farm. Alex Hartemink, age 16, R.R. #5, Lucknow, ON N0G 2H0, Phone: 395-5227. Oshawa, Ont.: Hi, I'm a 21-year old Sir Wilfred Laurier University student (Political Science, 2nd yr.) looking for office experience. Good typing and number keying skills, am familiar with computers but would like to learn more. Will consider any office job. Available Apr. 29. Please surprise me! Call Connie at (416) 728-1348. St. Catharines, Ont.: 21-year-old female university student is looking for work and accommodation during the summer in the Niagara Peninsula area. Has experience as store clerk, waitress, and caring for children. Also willing to "house-sit" while you are on vacation. References available. Can start May 1. Please call St. Catharines (416) 935-3509 or Waterloo (519) 746-2076, after 6 o'clock and ask for Kimberly.</p></div> <div><p>Help Wanted Wanted: Help on a large dairy farm for the summer months. Contact: Rolling Acre Farms, R.R. #6, Cobourg, ON. Tel.: (416) 342-3131.</p></div> <div><p>Teachers AGASSIZ, B.C.: Agassiz Christian School invites applications for the following positions: 1 primary/intermediate position (50% kindergarten/50% administration relief including French) 1 intermediate position (combined Grade 4/5). Interested applicants, please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-3209 (home); fax: (604) 796-2952. AYLMER, Ont.: Immanuel Christian School invites applications for a possible opening in a Grade 2 classroom. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-6476 (school) or (519) 773-5008 (home). BARRIE, Ont.: Timothy Christian School expects to have openings for September 1991. Three-day Kindergarten and/or two-and-half-day remedial. There is a probable opening in Grade 5 and 6 area. Please send resume and references to Timothy Christian School, c/o Mr. H.K. Bergsma, 49 Ferris Lane, Barrie, ON L4M 2Y1 BRAMPTON, Ont.: John Knox Christian School seeks applications for two positions for the 1991/92 school year. Needed are: an intermediate teacher and one teacher for a grade level to be determined. French and music an asset. All interested in applying, please forward application and resume to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236.</p></div>

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van de HOEF, born Jan. 14, 1931
van HOUT, Thomas Theodorus, born on Feb. 14, 1930
Consulate-General of the Netherlands
1 Dundas St. W., Suite #2106, Box 2
Toronto, ON M5G 1Z3
Phone: (416) 598-2520

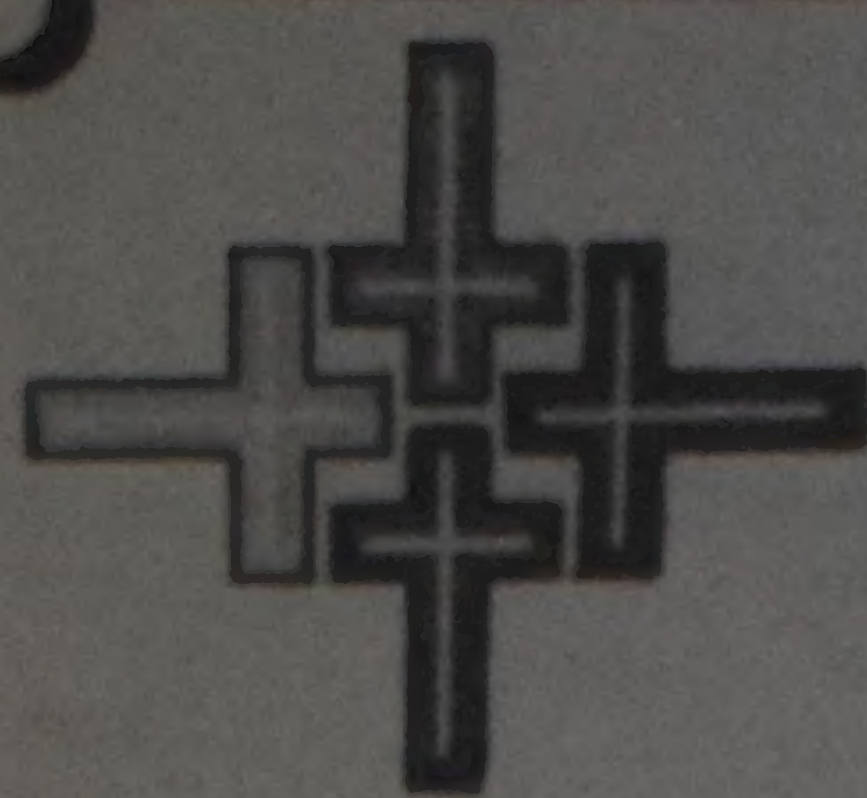
Summer Job Market
Acton, Ont.: Experience in sales of masonry products. Third year marketing student. 21-years old. Would like to work in sales field, but will take anything for the summer. Call: Anthony Looyenga at (519) 853-0758.
Bowmanville, Ont.: Athletic, country girl going into Grade 11. Has experience on apple, sheep and fruit & veg. farms. Wouldn't mind trying some sort of camp-counselling, assistant counselling, etc. But willing to do almost anything! Contact: Gena Jaspers-Fayer, R.R. #4 (3326) Bragg Rd., Bowmanville, ON L1C 3K5 (416) 623-2634.
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Classified

Teachers	Teachers	Teachers	Teachers	Teachers		
<p>BANCROFT, Ont.: Bancroft Christian Academy (Ont.) seeks Christian teacher or Teacher/Principal for small, evangelical, rural school. Phone (613) 332-2784 or write P.O. Box 29, Bancroft, ON K0L 1C0</p> <p>BRESLAU, Ont.: Woodland Chr. High School invites applications for possible openings in Music, English, Math, Computers, Art, French and Geography, starting Sept. 1991. Please send letters of application and resumes to W.C.H.S., R.R. 1, Breslau, ON N0B 1M0. Tel. (519) 648-2114.</p> <p>BRANTFORD, Ont.: Brantford Christian School invites applications for a definite opening in a combined Grade 2-3, as well as possible openings in higher grades for 1991-92. Please send application and resume to: Mr. C. VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433.</p> <p>COBOURG, Ont.: Northumberland Christian School needs a part-time teacher in the senior grades (1 1/2 days). We also have openings for a Kindergarten teacher (2 days per week) or a Primary teacher (full-time). Join a community-minded interdenominational school in a retreat setting (woods and stream are part of the playground) in the beautiful Northumberland hills near Lake Ontario. Please call (416) 372-8766 for an application and send resume to the school. Attention: Henry Lise, R.R. #5, Cobourg, ON K9A 4J8</p> <p>DELTA, B.C.: Delta Christian School, due to an increase in enrolment, is accepting applications for the position of French and/or Music and Choir for Grades 4-7; and principal's relief time for Grades 6 & 7. Applicants must have B.C. certification and are asked to send in or bring in their resume and also make an appointment for an interview. Delta Christian School, 5280 - 48th Ave., Delta, BC V4K 1W5. Phone: (604) 946-2514, Mr. J. Lieuwen, Principal.</p> <p>DRAYTON, Ont.: Calvin Christian School has three definite openings for the 1991/92 school year. Teachers interested in the following levels are invited to request an application form: Grade 5, Grade 6, combined Grades 7 & 8. Those interested in a Job Sharing Arrangement are also encouraged to contact us. A profile of the school is available upon request. Interest in the areas of French, Art and Music would be welcome. Please send your inquiries to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High Street, Drayton, ON N0G 1P0. Phone: (519) 638-2935.</p> <p>GEORGETOWN, Ont.: Georgetown District Christian School has a definite opening for a Grade 7 teacher with a Music and/or Phys. Ed specialty and also a definite opening for a 40% remedial position. For information or application please contact: Treena Syberama, Principal, R.R. #1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school); (416) 877-2707 (home).</p> <p>LONDON, Ont.: London District Christian Secondary School has possible openings for positions in Bible, Math and English for the 1991/92 school year. Please send letter of application, resume and statement of faith to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Tel.: (519) 455-4360.</p>	<p>GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, invites applications for a possible opening in the primary level and possible part-time openings — Special Ed., 60% and Grade 7, 70%. Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).</p> <p>LACOMBE, Alta.: Central Alberta Christian High School requires a Bio/Chem, major/minor. Consider the challenge and the opportunity of growing with and placing your stamp on a new school with new facilities. We wish to interview both experienced, and new teachers, who would like to teach students in an all-embracing Christian curriculum, in beautiful central Alberta. Send applications to: Central Alberta Christian High School, Box 958, Lacombe, AB T0C 1S0, c/o Jack Vanden Pol, Principal.</p> <p>LONDON, Ont.: London Parental Chr. School has possible teaching vacancies for this September at the Primary and Junior grade levels. There is also a possibility for an 80 per cent position at the Grade 4 level. If you wish to apply, please call the Principal, Mr. Herb Goodhoofd, at school (519) 455-0360, or at home (519) 434-7284.</p> <p>LUCKNOW, Ont.: Lucknow and District Christian School invites applications for the following possible positions: junior grades with 50 per cent special education and principal's relief (30 percent). Please send your application and resume to: Mr. L. Uyl, Principal, Lucknow and District Christian School, Box 550, Lucknow, ON N0G 2H0</p> <p>MAPLE RIDGE, B.C.: Haney/Pitt Meadows Christian School is accepting applications for openings on its teaching staff in the K-2 and 6-7 grades for the 1991/92 school year. Music would be an asset. Please direct inquiries to: Ted Vroon, Principal, Haney/Pitt Meadows Christian School, 12140 - 203 St., Maple Ridge, BC V2X 4V5. Tel.: (604) 465-4442.</p> <p>MEDICINE HAT, Alta.: Medicine Hat Christian School invites applications for a Grade 2, as well as an E.C.S. (Early Childhood Services) position for the 1991/92 school year. Qualifications in music will be an asset. Medicine Hat Chr. School is an interdenominational school and has an enrolment of 140 students from E.C.S. to Grade 9. Please submit application and resume to Mr. Wm. Slofstra, Principal, Medicine Hat Chr. School, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2. Phone: school (403) 526-3246; home (403) 526-7192.</p> <p>REXDALE, Ont.: Timothy Chr. School has possible openings in the Primary and Intermediate divisions. If interested and qualified, please send resume and references to: Mr. G. Postma, Principal, Timothy Chr. School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone: (416) 741-5770.</p> <p>RIMBEY, Alta.: Rimbey Chr. School invites applications for two openings in the K-6 area. Interested applicants, please send inquiries or resume to: Mr. Henry Vandermeer, Principal, Rimbey Chr. School, Box 1305, Rimbey, AB T0C 2J0</p>	<p>OTTAWA, Ont.: Ottawa Christian School invites responses from suitably qualified applicants for September, 1991. We have possible vacancies at the Primary, Junior and Intermediate levels. Proficiency in French is a definite asset. Please send applications or letters of inquiry to: Wm. Van Dyke, Principal, Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or phone: (613) 722-5836.</p> <p>OTTAWA, Ont.: Redeemer Christian High School invites applications for possible positions in French, History, Bible, Computer, Mathematics, Physics and Physical Education. Join a dynamic team, serving an inter-denominational community. Contact: Derek Maggs, Principal, 900 Merrivale Rd., Ottawa, ON K1Z 5Z8. Tel.: (613) 722-1175.</p> <p>OSHAWA, Ont.: Immanuel Chr. School invites applications for a possible opening teaching the Junior/Intermediate grades and a possible opening for a Teacher/Principal. Letters of application can be sent to: J. Rooks, Principal, 849 Rosland Rd. W. Oshawa, ON L1H 7K4 or phone: (416) 728-9071.</p> <p>RED DEER, Alta.: Red Deer Christian School, an interdenominational school, providing Christ-centred education for this medium-sized central Alberta city, has possible openings in both our junior-high and primary divisions. Interested people should direct inquiries and/or applications to: Mr. R. Duggan, Principal, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Tel.: (403) 346-5795.</p> <p>RICHMOND, B.C.: Richmond Chr. School is seeking an experienced educator, Vice-Principal, to join our staff of 25 teachers. The applicant must have a vision for dynamic Christ-centred education, an ability to provide direction and leadership, as well as a willingness to grow in his truth. Courses in Educational Administration would be an asset. Currently our school teaches 335 students on two campuses (K-7, 8-10). The starting date for the successful applicant is negotiable. Please submit your personal statement of faith, along with your resume to Mrs. N. Koopmans, Education Committee, Richmond Chr. School, 5240 Woodwards Road, Richmond, BC V7E 1H1</p> <p>ROCKY MTN. HOUSE, Alta.: Rocky Christian School, K-9 with 200 + students, has possible openings in all divisions. Applicants are invited to submit their credentials and references to Evert Vroon, Principal, 5204 - 54 Ave., Rocky Mtn. House, AB T0M 1T3. Applications are also invited for the position of Principal for September 1991. Please submit your credentials, references, and inquiries to Mr. R. Klugkist, Chairman of the Education Committee, Rocky Christian School, 5204-54 Ave., Rocky Mtn. House, AB T0M 1T3</p> <p>SMITHERS, B.C.: Bulkley Valley Christian School is anticipating possible openings for September 1991 in the following areas: primary, junior high, learning assistance, French and secondary History/Social Studies. Please forward applications and resumes to: B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0 or phone: Ed. Com. Chairman, Mrs. Winette McEwen at (604) 847-2049 or principal Glenn Ewald at school: (604) 847-9833 or at home (604) 847-2186.</p>	<p>SMITHERS, B.C.: Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a Principal in September 1991. Please send applications with resume to: Mr. G. Ewald, Box 2117, Smithers, BC V0G 2N0</p> <p>SURREY, B.C.: Surrey Christian School, an inter-denominational school serving a growing municipality, will be requiring additional staff for the 1991/92 school year. We anticipate full-time openings at both Primary and Intermediate grade levels and part-time Kindergarten and Library positions. Please mail letters of application/resumes to: Surrey Chr. School, 9115 - 160th St., Surrey, BC V3R 4N4, Attention: A. Jansen.</p> <p>TRENTON, Ont.: Trenton Chr. School invites applications for a possible opening in our Junior Division. Interested candidates should send a resume and education profile to: Jeremy VanDuyvendyk, Principal, Trenton Chr. School, 20 Fourth Ave., Trenton, ON K8V 5N3. Phone: (613) 392-3600.</p>	<p>UTTERSON, Ont.: Muskoka Chr. School welcomes applications from teachers interested in Grade 2/3 classroom. Our continued growth has made this position available. Please call Bill Fitch, Principal at (705) 385-2847 (school) or (705) 645-8276 (home) or send resume to the school at Box #150, Utterson, ON P0B 1M0</p> <p>WALLACEBURG, Ont.: Wallaceburg Christian School invites inquiries for a full-time Grade 5/6 position, beginning in September, 1991. An ability to teach French is important. Please direct all inquiries and applications to: Mr. Trevor Tristram, Principal, c/o Wallaceburg Christian School, 693 Albert Street, Wallaceburg, ON N8A 1Y8. Phone: (519) 627-6013.</p> <p>WELLANDPORT, Ont.: Wellandport Christian School invites applications for a possible opening in the Junior division for the 1991/92 school year. Direct inquiries to Mr. W. Thies, Principal, c/o Wellandport Chr. School, R.R. #1, Wellandport, ON L0R 2J0</p>		
Teachers	Teachers	<div><div><div><div>DUNCAN</div><div>CHRISTIAN SCHOOL</div></div></div><p>The Duncan Christian School Association operates a Christian interdenominational day school, from K-12, with approximately 270 students. We invite applications for the following positions:</p><p>SECONDARY: Junior Secondary Science Secondary Math Secondary English</p><p>ELEMENTARY: Possible vacancies for intermediate Grades 4-7 Special Education Teacher also needed</p><p>The qualifying applicants should be eligible for B.C. certification. Please send applications, resumes and references to:</p><table><tr><td>ELEMENTARY Mrs. J.M. Spyksma P.O. Box 844 Duncan, BC V9L 3Y2</td><td>SECONDARY Mr. H. Fritschy P.O. Box 844 Duncan, BC V9L 3Y2</td></tr></table></div>			ELEMENTARY Mrs. J.M. Spyksma P.O. Box 844 Duncan, BC V9L 3Y2	SECONDARY Mr. H. Fritschy P.O. Box 844 Duncan, BC V9L 3Y2
ELEMENTARY Mrs. J.M. Spyksma P.O. Box 844 Duncan, BC V9L 3Y2	SECONDARY Mr. H. Fritschy P.O. Box 844 Duncan, BC V9L 3Y2					
<div><div><div><div>JOHN KNOX CHRISTIAN SCHOOL</div><div>WOODSTOCK, ONT.</div></div></div><p>has definite openings in the following areas:</p><ul style="list-style-type: none">• Grades 6, 7 and 8• Vice-principal with some relief time• Learning assistance teacher• Possible primary position<p>Please send your inquiries and/or resumes to:</p><p>Mr. Henry Tuininga, Principal John Knox Christian School P.O. Box 243 Woodstock, ON N4S 7W8 Phone: (519) 539-1492</p></div>		<div><div><div><div>The Association for Christian Education</div><div>of St. Catharines</div></div></div><p>invites applicants to apply for openings/possible openings at their two schools,</p><p>Calvin Memorial Christian School at the Elementary, Junior and Intermediate levels, Music Specialist 1-6.</p><p>Beacon Christian High School Vice-Principal Bible, Physical Education, Geography</p><p>Send letters of application complete with resume to 2 O'Malley Dr., St. Catharines, ON L2N 6N7</p></div>				

Classified

Teachers	Teachers	Help Wanted	Help Wanted	Help Wanted
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Edmonton Christian Schools

EMPLOYMENT OPPORTUNITIES

TEACHERS: Applications are invited from interested individuals for teaching positions with the Edmonton Christian Schools. The Edmonton Christian School system is a progressive school system operating three elementary junior high schools and one senior high school. Applications are being accepted for all positions. The Edmonton Christian Schools provide a good salary and benefit package with ample opportunity for professional development, growth and advancement. Openings are anticipated in the following areas:

High School
Mathematics
Sciences
Social Studies
Religious Studies
English
Business Ed.

Elementary/Junior High
Junior High French
Junior High Social Studies
Junior High Language Arts
Junior High Math/Science
Band Instructor
Primary
Coaching

ADMINISTRATORS: Educators interested in administrative positions are invited to inquire about possible openings. The Edmonton Christian Schools are dynamic schools allowing opportunity for interested educators to advance into administrative positions.

For applications or further inquiries contact:

Mr. P.C. Prinsen
North Edmonton Christian School
13470 Fort Rd., Edmonton, AB T5A 1C5
Phone: (403) 475-2818; Fax: (403) 478-1728



The Lighthouse Community Centre

(Christian Reformed Inner City Ministry)

is seeking applications for a

Neighbourhood Services Development Coordinator

Whose responsibility would be to:

- coordinate existing food bank and used-clothing services
- develop new related outreach programs: life-skills training and self-help groups, counselling and other follow-up programs
- recruit, train and supervise volunteers.

To be part of our team, this person must have a living commitment to Jesus Christ and a desire to share this faith in a multi-cultural, Word & Deed ministry. A Social Work degree, fluency in English and Spanish or Portuguese, and experience in organizing programs are also requirements.

To apply, please submit your resume and salary expectations by **April 30, 1991**, to:

A. Vandenberg, The Lighthouse
1008 Bathurst Street, Toronto, ON M5R 3G7

Full-time Staff Person Wanted

The **Council of the Christian Reformed Church, Clinton, Ont.**, wishes to hire a full-time staff person (unordained) to work with our Pastor in ministering to the needs of our congregation. The job description is purposely left rather loose so the applicant will be a full partner in the process of determining the job description. The ministry areas that need attention are **youth, young adults, education, the wayward, pastoral care and outreach**. These tasks will be divided between the two staff persons according to the gifts of the persons involved.

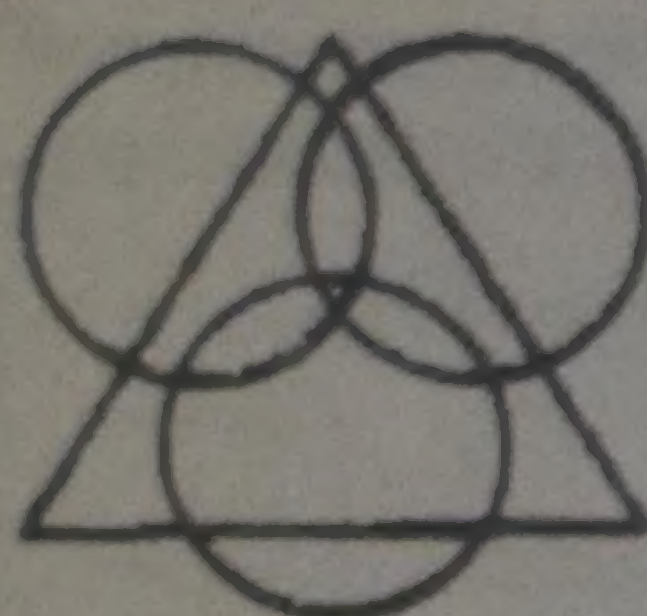
Applicants, please write to:

Clinton Christian Reformed Church
P.O. Box 697
Clinton, ON N0M 1L0
or phone Rev. Dirk Miedema, office: (519) 482-5264
home: (519) 482-5264

For more information call present part-time staff person, Evangelist Walter DeRuiter (519) 364-2466.

Miscellaneous

Thousands of Canadians are waiting for the gift of a life-saving transplant. The Kidney Foundation of Canada urges you to sign an organ donor card.



Centennial Christian School

Terrace, B.C.

Applications are presently being accepted for positions in:

PRIMARY — K, 1 (experience an asset)
INTERMEDIATE — possible openings in 6 or 7
Opportunity for a teacher with music/band ability

Centennial is a rapidly growing interdenominational school with a current enrolment of 170 students and 10 teachers (K-8). We hope to add Grade 9 in September 1991.

Send applications, resume and references to:

Frank Voogd
3608 Sparks St., Terrace BC V8G 2A5
Phone: (604) 635-6173



Representative Trainee Vacancies

Have you considered starting (or changing to) a challenging and rewarding career in labour relations?

If you have the interest and ability to deal with people, possess good verbal and written communication skills, can work independently, want to accept responsibility, and have a good understanding of how Christian principles relate to work and economic activities, we invite you to send in a written application and resume.

The **Christian Labour Association of Canada (CLAC)** has two vacancies for the position of **Representative Trainee**. Likely locations are Chatham and St. Catharines, Ontario.

CLAC offers a competitive salary and excellent benefits. All applications will be kept in strict confidence. Direct inquiries and applications to:

Ed Grootenboer, Executive Director
5920 Atlantic Drive
Mississauga, ON L4W 1N6
Tel: (416) 670-7383 Fax: (416) 670-8416

Help Wanted

Help Wanted

Shalom Manor

Grimsby, Ont.

has an opening for a perm. P/T Registered Nurse, 2 to 3 shifts per week. Applicant should be able to speak Dutch and English, give Christian leadership and direction. Closing date is April 18/91. Send resume to: Shalom Manor, 12 Bartlett Ave., Grimsby, Ont., L3M 4N5, to the attention of Mr. H. John Kamphuis, Administrator, or, phone: (416) 945-9631.

Urgently needed!

Licensed mechanic for a busy four-bay garage in the Hamilton, Ont. area. Good benefit package. For information or application contact:

Ryckman's Auto Service
Attention: Jack L. Dam
2350 Highway 6
Mount Hope, ON L0R 1W0
Tel.: (416) 679-6095

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

Please indicate when new address takes effect.

Effective: _____

Name: _____

New Address: _____

City: _____

Prov.: _____

Code: _____

mail to:
CALVINIST CONTACT
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

Classified/Events

Ontario Christian High School Choir Festival:

"The Earth Shall Rejoice!"

Friday, April 26

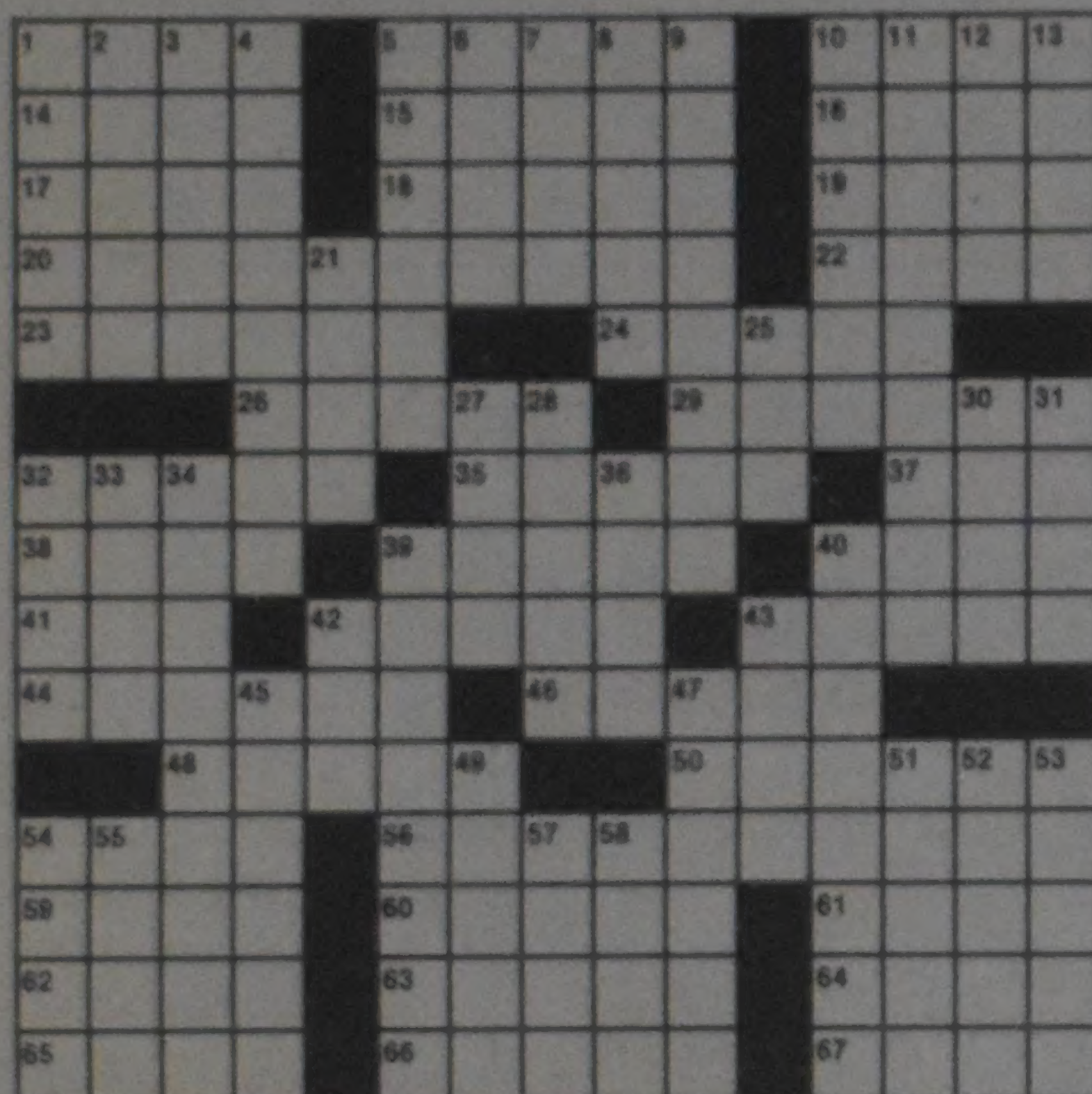
**Redeemer College: 8:00 P.M.
Admission: \$6.00**

*Accompanist: Pam Van Weelden
Director: Denise Narcisse-Mair
450 voices*

Weekly puzzle

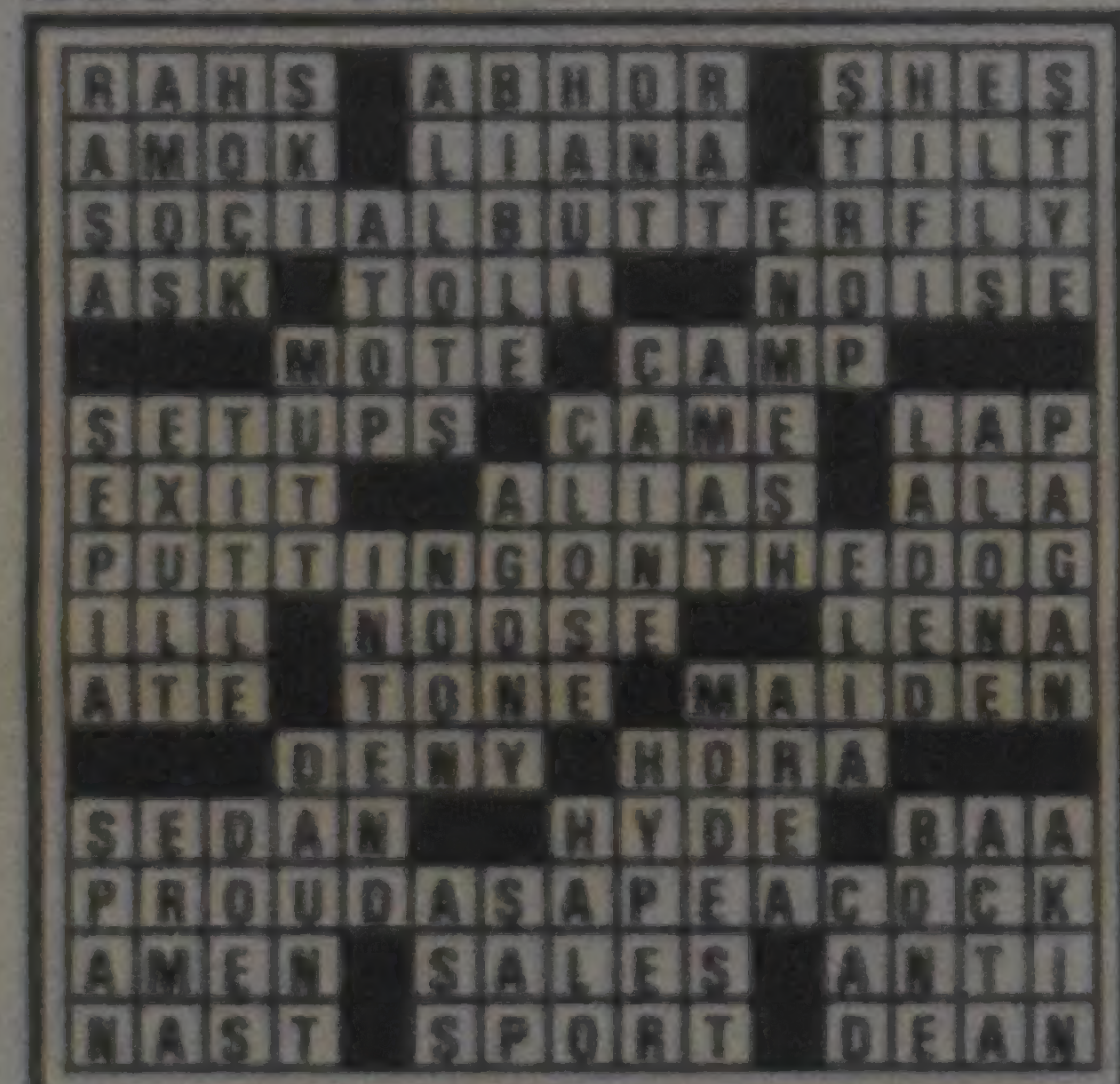
by Henry Salzhander

- ACROSS**
- 1 Thick slice
 - 5 Grind together
 - 10 Both: pref.
 - 14 Farewell
 - 15 Cowboy show
 - 16 Command
 - 17 Atop
 - 18 Go on — (revel)
 - 19 Concerning
 - 20 Beggars
 - 22 Novelist
 - 23 Gratify
 - 24 Net
 - 26 Refuel
 - 29 Follower of Islam
 - 32 Base clearer
 - 35 Temptress
 - 37 Author
 - 38 Levin
 - 38 Fired
 - 39 Pepo or cassaba
 - 40 Sp. painter
 - 41 Buddhist sect
 - 42 Military student
 - 43 White sale item
 - 44 Make lovable
 - 46 Preclude
 - 48 Path in space
 - 50 Comic Rich
 - 54 Gait
 - 56 Deceitful
 - 59 Clapton
 - 60 Expansive
 - 61 Work units
 - 62 Fast time
 - 63 Mountain ridge
 - 64 "Peter Pan" pirate
 - 65 NM art colony
 - 66 Dinner course
 - 67 Gull
- DOWN**
- 1 Baffle
 - 2 Place for a boutonniere
 - 3 Expiate
 - 4 Covered a wound
 - 5 Charms
 - 6 — bene
 - 7 Mideast gulf
 - 8 Installs in office
 - 9 Equestrians
 - 10 Alf and ET
 - 11 Of a noted botanist
 - 12 Farm building
 - 13 Notion
 - 21 Munich's river
 - 25 Charged particle
 - 27 Secondhand
 - 28 Heaped
 - 30 First name in mystery
 - 31 Conduit
 - 32 Mist
 - 33 Yoked animals
 - 34 CA cape
 - 36 Repetitious learning
 - 39 Xylophone kin
 - 40 Most unclean
 - 42 Hack
 - 43 Not of the clergy
 - 45 Sets up
 - 47 Having an edge
 - 49 — firma
 - 51 Singer Mel
 - 52 Ger. pistol
 - 53 Ruhr city
 - 54 Skin
 - 55 Zone
 - 57 Carol
 - 58 Info



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Last Week's Puzzle



- 40 Most unclean
42 Hack
43 Not of the clergy
45 Sets up
47 Having an edge
49 — firma
51 Singer Mel
52 Ger. pistol
53 Ruhr city
54 Skin
55 Zone
57 Carol
58 Info

Calendar of Events

- Apr. 12** CCM (Kitchener Chapter) meets at 8 p.m., Faith Missionary Church, Kitchener, Ont. Speaker: Rev. Ted Hoogsteen on B.C. Art. 3.
- Apr. 12** "Music for Choir & Brass" by the Redeemer Concert Choir, Organ and Brass Ensemble with Christiaan Teeuwse conducting. At 8 p.m., Ancaster, Ont. Works by Gabrieli and Pachelbel. For info. and tickets call (416) 648-2131.
- Apr. 13** Second Annual Blue Water Regional Holy Spirit Conference, at Sarnia Missionary Church, Sarnia, Ont. For info. call (416) 890-3222 or (519) 869-4435.
- Apr. 15-26** CSS's Adriana Pierik in British Columbia.
- Apr. 20** The "Combined All-Ontario Christian Male Choruses" annual concert, 7:30 p.m., London Gospel Temple, London, Ont. Tickets \$8 at the door. Come and hear 200 men sing in harmony!
- Apr. 20** "S.O.A.R. in Classis Chatham," a one-day seminar on outreach and renewal, from 8:30 a.m. - 4:00 p.m., at CRC, Mount Brydges, Ont. Speaker: Rev. Dirk Hart. For registration call Rev. Peter W. De Haan, at (519) 456-6946.
- Apr. 20-May 4** Spring concerts by the OCMA, directed by Leendert Kooy, with Andre Knevel at the organ. **Apr. 20:** (8 p.m.) Willowdale United Church, Willowdale, Ont.; **Apr. 27:** (8 p.m.) Central presb. Church, Hamilton, Ont.; **May 4:** (8 p.m.) Simcoe St. United Church, Oshawa, Ont. For info. call (416) 636-9779.

- Apr. 20** John Knox Chr. School, Mississauga, Ont., presents "Musical 1991: Our World belongs to God," with massed choir, orchestra and soloist. At 7:30 p.m., Miss. Gospel Temple, Mississauga, Ont. For info. call (416) 822-8131.
- Apr. 21** Dutch service, 3 p.m., CRC, Ancaster, Ont., led by Rev. John Zantigh.
- Apr. 26** Annual Choir Festival "The Earth Shall Rejoice," by the choirs of Ontario Christian High Schools. Admission \$6.00. At 8 p.m., Redeemer College, Ancaster, Ont.
- Apr. 26** CCM (Niagara Chapter) meets at 8 p.m., Bethany CRC, Fenwick, Ont. Speaker: Dr. Ted Plamiga on "Evolution and the Fall into Sin."
- Apr. 27** Mississauga Regional Holy Spirit Conference, Ebenezer Ref. Church, Mississauga, Ont. For info. call (416) 890-3222.
- April 27** Spring concert by the "Mountainview Singers," at 8 p.m., Mountainview CRC, Grimsby, Ont. Everyone welcome!
- Apr. 27** The King's College 1991 Convocation Ceremonies, at 7:30 p.m., All Saints' Cathedral, Edmonton, Alta. Guest speaker: Dr. James Skillen.
- Apr. 27** Spring concert featuring the "Bel Canto Choir" and the LPCS Children's Choir. At 7:30 p.m., Bethel CRC, London, Ont. Free will offering.
- Apr. 27** "Hymn Festival of Praise," a concert by four combined choirs of Woodstock, Ont., directed by Andrew Bouma. At 8 p.m., St. Paul's Anglican Church, Dundas & Wellington, Woodstock, Ont. Organist: Jan Overduin; with the Woodstock Gospel Quartet "Testify." Free admission.
- May 3** First annual fundraising banquet by the John Knox Chr. School, 6 p.m., at "Le Dome," Oakville, Ont. Speaker: Rev. J. G. Klomps. For info. call (416) 822-8131.
- May 4** Piano recital by Ron Greidanus, 8 p.m., Eva Clare Hall, U. of M, 65 Daffoe, Winnipeg, Man.
- May 4** Ontario Friendship Conference, 8:30 a.m., Woodland Chr. High school, Breslau, Ont. For info. call Jane Malda (519) 884-6044 or Minnie Herfst (519) 578-0236.
- May 8** Convention of the Can. Fed. of C.R. Women, 10 a.m., Bingham Park, Kitchener, Ont. Speakers: Rev. Jacob D. Eppinga and Miss Fran Karmemaat.
- May 11** Concert by the Durham Chamber Choral Society, 8 p.m., St. Paul's Presb. Church, Port Hope, Ont.
- May 17, 18, 19** Clinton's 11th Annual "Klompfest." At Clinton Community Park, Clinton, Ont. For info. call (519) 523-9559 or 482-5679.

Christian Reformed Church

Calls extended

— to Exeter, Ont., Rev. Sieds Vander Meer of Grace, Welland, Ont.

Address change

Rev. Cecil Van Niejenhuis, 120 Upper Canada Drive, Kitchener, ON N2P 1E5

Change in worship time

Bethel, Dunnville, Ont., effective April 21, will hold Sunday services at 8:30 a.m., 10:30 a.m. and 7:30 p.m.

Grace, Welland, Ont., effective immediately, is now holding its Sunday evening service at 7 p.m.

PIANO RECITAL

By Ron Greidanus

Saturday, May 4, 1991
8 P.M.

Eva Clare Hall
University of Manitoba
65 Daffoe
Winnipeg, MB

Freewill offering

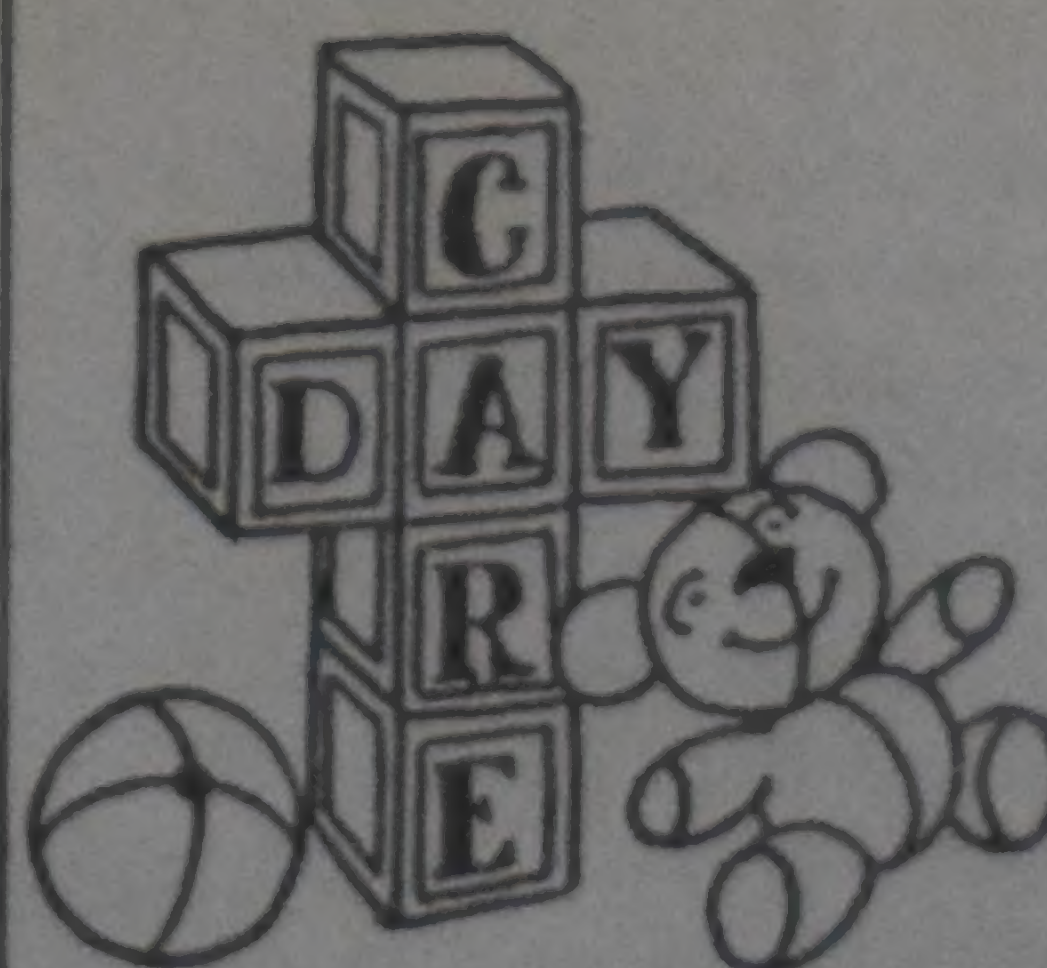
Real Estate

Church news

Help Wanted

E.C.E. Graduate

Immanuel Day Care Centre,
Channel Nine Court,
Scarborough, Ont. M1S 4B5
requires a full time E.C.E. graduate
for Junior Kindergarten.
Send resume to above address,
attention Mrs. Henny Meininger



LANGENDOEN HOMES LIMITED

Lots
65 x 130 ft.

from
\$135,900⁰⁰

only
20 mins.
to Hamilton

Jubilee with garage
\$145,900⁰⁰

for more information
call

John Van Hall Realty
563-4070 937-4258
between 1-5 p.m. after 6 p.m.



ebenezer home

a vibrant Christian community senior citizens' home, with 75 tenants and plans for expansion, situated in the beautiful Fraser Valley, is looking for an

ADMINISTRATOR

EFFECTIVE July 1, 1991

Requirements are:

- a personal commitment to Jesus Christ
- knowledge of the Dutch language
- background in accounting
- experience in personal and intermediate care
- communication and interaction with tenants is very important.

Remuneration will be in accordance with qualifications. Please send your resume, with a short statement of your Christian perspectives of a senior citizens' home, before **May 15, 1991**, to:

Mrs. Anne DeGraaf, secretary
37088 Dawson Road, R.R. 4
Abbotsford, BC V2S 4N4

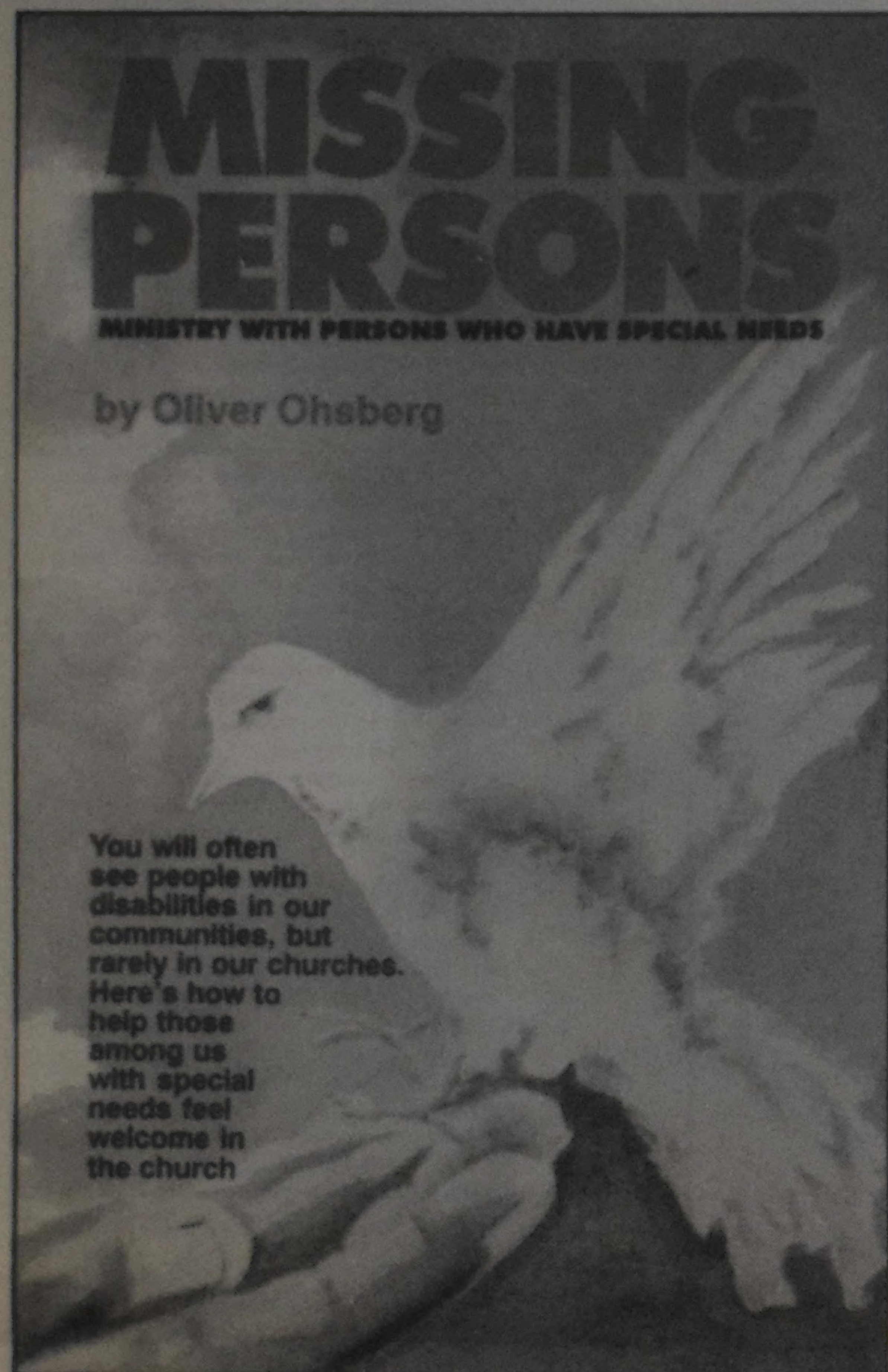
Phone: (604) 850-0816, president
(604) 852-5868, secretary
Fax: (604) 854-3932

Books

Robert VanderVennen, book review editor

(Book review — Christian living)

Ministering to persons with special needs



Missing Persons: Ministry with Persons who have Special Needs, by Oliver Ohsberg. Winfield, B.C.: Wood Lake Books, 1990. ISBN 0-919599-94-X. Soft cover, 128 pp., \$13.95. Reviewed by Herman de Jong, Jordan Station, Ont., co-ordinator of Friendship Groups Canada.

A significant portion of our population suffers from some form of limiting disability, perhaps more than many of us are aware. The following statement appeared in *Newsweek*, March 16, 1987: *Of every 100 human babies, three will be born with major defects, a figure that has not changed substantially since the United States first began keeping this data in the late 1960s, or for that matter, since studies dating from the 1980s in Denmark.* These words are found in the preface of this extremely useful book.

One of the reasons why Oliver Ohsberg wrote this book may be found in the words written on its cover: *You will often see people with disabilities in our communities, but rarely in our churches. Here's how to help those among us with special needs feel welcome in the church.*

Ohsberg, an associate professor of Christian education and associate dean at Acadia Divinity College in Wolfsville, N.S., believes that

the church needs everyone, not just the able-bodied. We have more in common with most people with disabilities, he says, than we have differences. Our churches can only benefit from including those who have disabilities. Changes in church and Sunday school programs to include them will usually enhance the worship and learning of everyone. And persons with disabilities will gain from their participation in the church.

In *Missing Persons* the author describes various disabilities such as intellectual, communication, visual and physical impairments, chronic medical problems and social and emotional disorders. In plain language he helps church teachers and leaders identify special needs that persons may have. He then suggests a number of practical ways in which we can help such persons feel welcome and comfortable in our faith communities.

It is my firm belief that this book deserves a much wider reading circle than church teachers and leaders. All church members should read it!

The church's disability

Is there anyone among us who does not have a disabled person in his or her family or circle of friends? Yet unlike our Master, we often find it very difficult to tune-in to

infirmities surrounding us. Our hesitation to draw closer to people with disabilities is often caused by our incapacity to fully understand the enormous problems and suffering disability leaves in its wake. In a sense, this incapacity to understand and reach out is one of the greatest disabling factors in the Church of Jesus Christ.

Ohsberg uses a paraphrase of Matthew 25:37-39: "When did we see you in a wheelchair, or stuttering, or blind, or deaf, or confused, and neglected you?"

Love looms large in Jesus' directives to us. But knowledge must always precede love. How many marriages end in divorce because spouses never took the time to really get to know each other? We tend to react unfavorably towards things or persons we do not understand or are unfamiliar with in our own experience. This book, in a very practical, warm and understanding way, will help all followers of the Great Physician to accept, love and include persons with disabling conditions into their churches and communities. The words of a song made popular by Ken Medema describe such a fellowship: *If this is not the place where you'll accept me as I am, where do I go to be?*

There's an excellent chapter about persons with mental impairments. It should be of great interest to our 1500 Friendship teachers who interact with persons with mental handicaps from week to week in Friendship Bible Clubs. It should be of even more interest to church leaders who for reasons of their own have not yet made room in their churches for the thousands upon thousands of persons with developmental disabilities who were removed from institutions during the past decade. Many of these fine folks attended chapel while in institutions, but have not found a place in churches of the communities to which they returned. There are many ways to draw them in which I can personally attest to.

Missing Persons! For how long? Thank you, Dr. Oliver Ohsberg, for writing this excellent book. It comes at a time when many churches are soul-searching about their place in society. What is a church? What does Jesus want churches to be? He wants caring churches with a widening vision!



Friends of God

Wayne Brouwer

WORSHIP (V): Evil restrained

"Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked" (Psalm 84:10).

Friends of mine are going through a tough time right now, both in their personal lives and in their marriage relationship. Things don't look very promising for them. We cry together and sit silently together at times. But if there's one thing we also do together, it's to praise God for love and peace, and for those special times of joy, strength and healing.

The good times, however few they might be for these people, are such a welcome relief. They're like islands of mercy in the murky sea of pain and frustration that they sail. And no matter how dark the days, each little bright light of hope and love calls from them a sigh of praise. It has to be that way for them, or they'll lose all touch with reality.

Praise is a value statement

Praise is our way of distinguishing between the good and the bad in life. A person who can't praise is a person who doesn't know right from wrong. I'm reminded of that each evening these weeks as I read a bedtime story to our daughters. We're going through the *Winnie-the-Pooh* books, and one of the main characters is Eeyore.

Eeyore is a dismal donkey. He's a dark and gloomy soul. If the sun shines, he looks for clouds; if flowers bloom, he's sure there's a bee in the blossoms ready to sting his nose; if people say "hello" to him, he looks around to find out who they might be talking to. Surely it couldn't be to him!

That's Eeyore. But that's also the person we never want to become. Eeyore doesn't know good from evil, right from wrong. He's stuck in the puddle of hopelessness and negative thoughts. Words of praise aren't part of his vocabulary.

We know people like that too, don't we? People who live on the edge of criticism, who see only the hole in the doughnut. People who turn religion into something dark, dismal and horrifying. Someone once defined the Puritans as people who had "the haunting fear that someone, somewhere may be happy!"

Those people don't know what it means to worship God. Praise is the way we declare that we have a value system by which we live. Worship is the way to tell God that we know who he is.

Richard Wurmbrand once said that the atheist's bible is boring! He said: "Nobody is ever eloquent for atheism! Atheism is a denial!" Who can ever get excited about a minus sign?

Wurmbrand asked the question: "What has inspired symphonies, paintings, statues, poetry?" And we know the answer. It's religion, a sense of God. It's the awareness of a power in this universe that transcends us, that gives us direction, that points out right in a world of wrong.

"Atheism," said Wurmbrand, "has no wings!" And we know he's right.

Turn-around

Some time ago I read of a journalist in New York City who was at the end of his rope. Life was falling apart around him. Much of it was his own fault, but it really didn't make much difference now. He couldn't go on.

It was a Sunday morning. He checked out of his hotel and went to a drugstore and bought poison. He walked quietly toward a park where he planned to take a drink and kill himself quietly.

But as he went down the street, he saw a group of people gathering at a church building. His journalistic curiosity got the best of him and he found his feet turning into the hall with them. It was an astonishing thing, but he suddenly realized that he was in the presence of God. And somehow he began to worship.

When he left that building, he poured the poison down a drain. He took a look at himself and his life was turned around. He became one of the most famous journalists of his time. And it started in an hour of worship. Because only the worship of God can restrain evil in our hearts and in our world.

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